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LITERATURE.

A History of England in the Eighteenth Century. By W. E. H. Lecky. Vols. V. and VI. (Longmans.)

(Second Notice.)

AFTER the long, but not disproportionately long, dissertation on the French Revolution and its effects upon English political opinion, the reader will be thankful to Mr. Lecky for the respite which the chapter on the social life of England affords before entering upon the chapters devoted to the history of Ireland. To those of us who are inclined to take rather a pessimistic view of modern society, it is not a little comforting to be reminded that our great-grandfathers and great-grandmothers were considerably worse off than ourselves. What a thoroughly wretched time they must have had of it without umbrellas! and what halcyon days for the coachmen! A certain John MacDonald, as Mr. Lecky informs us, was one of the first to introduce the umbrella into London in 1778; and so great was the consternation that wherever he went he was followed by a crowd jeering and crying after him, "Frenchman, why don't you get a coach?" However, John MacDonald persisted; and before the close of the century that very useful, but certainly inelegant, article had passed into general use. The second half of the eighteenth century was pre-eminently an age of transition. The purple silk small-clothes and the scarlet roquelaure, in which Oliver Goldsmith and his contemporaries used to glory, were going out of fashion and giving way to a more sober taste in dress; a love for harmless outdoor sports was making people ashamed of the old brutal boxing matches and cock-pits; the plays of Sheridan and Goldsmith, and, above all, the revival of the Shakspearean drama, were rescuing the stage from the degradation of the Augustan age; the introduction of the pianoforte was revolutionising household music; nowhere was the change more visible than in the landscapes of Gainsborough and the poetry of Thomson, Cowper, Chatterton, and Burns; the inventions of Arkwright and Watts were minimising the cost of labour and revolutionising the industries of England; Howard, the philanthropist, was energetically and successfully endeavouring to remedy the abuses connected with the prison system; Clarkson and Wilberforce were advocating in season and out of season the abolition of the slave trade; and though its accomplishment—though, too, the reform of parliament and the removal of the Test and Corporation Acts from the Statute Book, were to be reserved till the following century, the eighteenth century, as Mr. Lecky

says, deserves a more honourable place than has usually been assigned to it in the history of England.

"A century was certainly not without the elements of greatness which witnessed the victories of Marlborough, the statesmanship of Chatham and his son, the political philosophy of Burke and Adam Smith, the religious movement of Wesley and Whitefield, the conquest of India, the discovery of Australia, the confirmation of the naval, and the establishment of the manufacturing supremacy of England."

But the part of Mr. Lecky's book which will at this time naturally attract the greatest interest is that which relates to Ireland. In one respect, however, the present instalment is not so pleasing as were the former. The allusions to modern politics (ii. 442, 552) are certainly most distasteful; and, as being entirely irrelevant, it is to be hoped that they will be expunged from any future edition, and carefully avoided in the future. For surely it is unnecessary to inform Mr. Lecky that the high reputation he has obtained as an authority on Irish history is mainly due to the impartial tone of his writing. But—to quit this disagreeable subject—with this exception the present chapters fully maintain his reputation. The method of writing history chiefly by extracts from ministerial letters is undoubtedly, as he candidly admits, likely to prove tedious to his readers; but it has the merit of avoiding all show of partiality, and is probably, on the whole, the most satisfactory that could be adopted. The principal events of the period are, of course, the "Simple Repeal" question; the commercial propositions of Pitt; the question of the regency, and the agitation for parliamentary reform and Catholic emancipation. As to the merits of the Renunciation Act opinions will probably continue to differ; but there can be no doubt that, as Grattan said in opposing the measure, it tended to prolong a period of very dangerous agitation, and to foster animosity and distrust between the two countries at a time when it was vitally important that all such feelings should be allayed. Mr. Lecky's criticism of the merits and defects of the new constitution is sound, and, considering the importance of the subject, deserves special notice.

"Much," he says "had been gained—the independence of the judges, the control of the army, the appellate jurisdiction of the House of Lords, the extinction of the power of the Privy Council to originate, suppress, or alter Irish legislation, the renunciation of the power of the British Parliament to legislate for Ireland, the full and repeated acknowledgment of the doctrine that the king, lords and commons of Ireland had alone the right to make her laws."

Unfortunately,

"there was, properly speaking, no ministry in Ireland responsible to the Irish Parliament. The position of Irish ministers was essentially different from the position of their colleagues in England. Ministerial power was mainly in the hands of the lord lieutenant and of his chief secretary; and this latter functionary led the House of Commons, introduced for the most part Government business, and filled in Ireland a position at least as important as that of a prime minister in England. But the lord lieutenant and the chief secretary were not politicians who had risen to prominence and leadership in the Irish Parliament. They were

Englishmen, strangers to Ireland, appointed and instructed by English ministers, and changed with each succeeding administration. The Irish government was thus completely subordinated to the play of party government in England. An Irish administration which commanded the full confidence of the Irish Parliament might at any moment be overthrown by a vote in the English Parliament on some purely English question."

This Mr. Lecky rightly describes as a "fatal fault" in the constitution of 1782. But I am inclined to think he greatly exaggerates the dangers to the empire that were likely to follow from it. Anomalous though the constitution was, it nevertheless rested on what appears to me a thoroughly sound basis—on the recognition by Irishmen that it would be fatal to their own interests to sever the connexion with England. And, indeed, Mr. Lecky seems to recognise this; for he adds that of all the dangers that might have accrued from the new constitution not one came to pass.

"Nothing is more conspicuous in the history of the Irish Parliament than the discretion with which it abstained from all discussions on foreign policy, and the loyalty and zeal with which it invariably supported England in time of war."

In a former chapter Mr. Lecky has described the deplorably corrupt state of the Irish legislature. This corruption instead of diminishing continued to increase under the new constitution. And yet on three important occasions did the parliament break away from the control of the ministry. It rejected Pitt's attenuated commercial propositions as an insult; it voted an Address to the Prince of Wales requesting him to accept the Crown; and it agreed to the extension of the franchise to the Catholics. Of the commercial propositions it is unnecessary to say anything, for they were wholly of the nature of a bargain, and did not in any way affect the constitutional relations of the two countries. The regency question was more important; though, as Mr. Lecky very wisely argues, its constitutional importance has been greatly overestimated.

"While disagreeing," he says, "from the course adopted by the Irish leaders, I am entirely unable to concur with those who have represented the action of the Irish Parliament as seriously endangering the connexion. It is quite certain that none of the leading actors in Ireland were disloyal to that connexion; and it appears to me to be absurd to suppose that a measure investing the acknowledged heir of the British throne with regal power in Ireland during the incapacity of his father should have tended to produce a permanent separation of the two countries."

But Mr. Lecky, though alluding to them, does not, I think, sufficiently emphasise the reasons which induced the Irish leaders to act in the way they did. Their great object, undoubtedly, was to overthrow a government of specious promises and practical opposition to every measure of reform. And as the fall of Pitt and the restoration of Fox seemed imminent the great borough proprietors very naturally lent their support. Of Buckingham's illegal refusal to present the address to the prince he says little or nothing, although it exercised a profound influence on public opinion, and was one of the motives that led

Grattan to threaten his impeachment for malversation. The burning question, however, that agitated Ireland during this period was that of the reform of the parliament. Pitt, as is well known, had come into office pledged to a certain measure of reform; but though the demand for it in England never actually died out, popular interest in it declined, and after the outbreak of the French Revolution became absolutely hostile to any change. In Ireland such was not the case. The frightful and growing corruption of parliament naturally led to much speculation on the subject. A considerable body of Protestants represented by Grattan were anxious to extend the privileges they themselves enjoyed to the wealthier Roman Catholics, and in this way to weld together the two great sections of the people of Ireland, and at the same time to present a determined front to the democratic ideas that threatened to revolutionise the state. Others, like Flood, while opposed to the claims of the Catholics, were determined at all costs to reform the Government itself. Others, again, like the Bishop of Derry, who had imbibed democratic principles, looked for a thorough and radical reformation on the basis of manhood suffrage. On the other hand, there were those like Fitzgibbon and Duigenan, who were opposed to all change, and who openly maintained that the English connexion ought to be preserved at all costs—even by the most open and unblushing corruption, which was the most natural way. Pitt's opinions on the subject are well worth the consideration Mr. Lecky accords to them, and certainly deserve more attention than they have, I believe, generally obtained.

"I am," he wrote to the Lord Deputy in 1784, "more and more convinced in my own mind every day, that some reform will take place in both countries. Whatever is to be wished (on which, notwithstanding numerous difficulties, I have myself no doubt) it is, I believe, at least certain that if any reform takes place here the tide will be too strong to be withstood in Ireland." "If it be well done, the sooner the better."

It is impossible to over-estimate the importance of the question. A moderate reform on the lines advocated by Grattan would undoubtedly have saved Ireland from the Rebellion of 1798. Even in 1793 the situation, as Mr. Lecky points out, was far from desperate.

"Uister," it is true "had caught the passion for reform; but, though much speculative republicanism may have existed among the Presbyterians, and though most of the United Irishmen may have convinced themselves that reform could only be extorted by revolution, there were probably very few who would not have been contented with reform. The same assertion may be made still more confidently of the Catholic democracy of the towns, while the great body of Catholics were as yet almost untouched by politics, and completely subservient to landlords and prelates who were devoted to the connexion, and extremely hostile to republican ideas."

On whom, then, rests the *onus* of driving the country into a rebellion, and of neglecting the opportunity which this period of comparative tranquillity afforded for a moderate reform? Not on the English ministry, for it was mainly by their agency that the franchise

was extended to the Catholics. On whom then? The answer is unequivocal. On the Irish Government and its placemen, who refused to sacrifice their office for the welfare of the country.

We shall look forward with pleasure to the concluding volume of Mr. Lecky's work, in which he intends to bring down his history of Ireland to the Act of Union. And if I may express a wish it is that he will publish separately his chapters on Irish history, so that many of the erroneous opinions that at present cloud the political horizon may be dissipated.

R. DUNLOP.

Ballads and Poems of Tragic Life. By George Meredith. (Macmillan.)

It certainly cannot be said that as the years go on the streams of Mr. Meredith's song become more and more pellucid. We remember his first book of verse, the volume of *Poems* which he dedicated to Thomas Love Peacock in 1851, and the clearness, freshness, and directness of its contents. Even his much later *Poems and Lyrics* (1883) had in it no overwhelming measure of obscurity. But his last production—these *Ballads and Poems of Tragic Life*—is certainly one of the most difficult volumes of verse that it has ever been our fate to read. It might well have been added, by way of crowning torment, to that mass of literature which Mr. Gilead Beck condemned himself to master, and which he finally—with an informal but most fervid commination-service—consigned to the flames.

It would have tended to the comfort of his readers if Mr. Meredith had prefaced each poem of the volume by a brief sketch or "argument" of the piece, couched in intelligible language; and, we may suggest such an addition as an improvement that might be introduced with advantage in any future issue of the book. Indeed, the necessity for some such elucidations as we indicate appears to have occurred to the author himself; and he has appended to "The Song of Theodolinda" an explanatory note, stating that the poem is founded upon the legend of the Iron Crown of Lombardy, formed of a nail of the true Cross by the devout Queen Theodolinda, and that "in the above dramatic song she is seen passing through one of the higher temptations of the believing Christian." What precisely this "higher temptation" is the author might fittingly have stated for our comfort, for it is by no means obvious from the poem, which is wild, mystic, and unintelligible as any chaunt of dancing dervish. After reading, and reading carefully, the piece, one is left vaguely to conjecture that the whole is a strange allegory of the expulsion of selfhood from the Christian by means of suffering and sacrifice.

If there is any form of literature in which linked obscurity long drawn out is particularly inappropriate, in which we look for directness, simplicity, and the most obvious intelligibility, it is surely the ballad; here any tendency to conundrum is nothing short of crime. That Mr. Meredith is master of this needful simplicity and directness, that there was a time when he did not disdain to use this simplicity and directness, is amply proved by his noble "Crown of Love," pub-

lished in *Once a Week* some twenty years ago—as intense and splendid a "Ballad of Tragic Life" as any modern writer has given us. But in his latest volume the ballads are as obscure as the rest in their movement and incident. It is a very labour to apprehend the mere story of "Archduchess Anne" or "The Young Princess." The reader's attention is kept needlessly and harassingly on the stretch in following the turns and development of the narrative, and is permitted no leisure to enjoy the poetry of which both pieces, the latter very particularly, are full.

One of the longest and certainly one of the most powerful of the contents of the book is "The Nuptials of Attila"—a poem informed by a strange, fierce intensity, and with touches of a weird and ghastly terror. The forcible and dramatic narrative portion of "A Preaching from a Spanish Ballad" is distinctly the most successful part of that poem. The picture of the erring lady, the ardent lover, the outraged and indignant, but unfaithful, husband, is touched in with admirable verve and spirit; but the "preaching" itself, the moralising that follows, is less excellent, and owes what effectiveness it possesses to the strangeness and eccentricity of its presentment. "The Last Contention" is one of the most spirited and graceful things in the book; but even this illustrates the extraordinary inequality of its author—an author who is so careless as to offer us unblushingly, in another of his poems, "souls" as a rhyme for "befouls." It would be hard to find anything better than the following, a verse almost worthy of Mr. Browning at his highest:

"But thou hast answer: I am I;
My passion hallows, bids command:
And she is gracious, she is high:
One motion of the hand!
It will suffice." . . .

But, again, we never wish to read a worse verse than that which precedes it:

"Consult them; they are eloquent
For senses not inebriate.
They trust thee on the star intent,
That leads to land their freight."

We may conclude our notice of this strange book—in which, amid all that is faulty and irritating, we constantly catch glimpses of the original and powerful personality of its author—by quoting "The Two Masks," with which the volume opens. We may possibly doubt whether the piece be a quite typical example of poetry. We may be certain that it is excellent criticism, expressed in a striking and telling fashion:

"Melpomene among her livid people,
Ere stroke of lyre, upon Thaleia looks,
Warned by old contests that one museful ripple
Along these lips of rose with tendrils hooks,
Forbodes disturbance in the springs of pathos,
Perchance may change of masks midway demand,
Albeit the man rise mountainous as Athos,
The woman wild as Cape Leucadia stand."

"For this the Comic Muse exacts of creatures
Appealing to the fount of tears: that they
Strive never to outleap our human features,
And do Right Reason's ordinance obey,
In peril of the hum to laughter highest.
But prove they under stress of action's fire
Nobleness, to that test of Reason highest,
She bows: she waves them for the loftier lyre."

J. M. GRAY.

TWO GENERALS OF THE AMERICAN CIVIL WAR.

McClellan's Own Story. (Sampson Low.)*Memoirs of Robert E. Lee: his Military and Personal History.* By A. L. Long. (Sampson Low.)

THE positions occupied by each of these two books, in relation to the history of the American Civil War, are much the same. Each gives us a detailed study of an important actor, and each deals with certain leading events in which that individual actor played the chief part. No one can possibly understand the American Civil War who has not a clear idea what manner of men were Lee and McClellan, not only as soldiers but in temper and opinions. Nor can the campaigns in which they bore command be better treated than in monographs, in which each leader is made the central figure. As regards the novelty and the interest of the subject, the work of Gen. McClellan will with most readers rank first. I call it the work of Gen. McClellan, since it is such in substance. It consists of his letters and despatches, so strung together with connecting links of narrative as to make up a history of his own command of the Northern armies. Being such, it is, I venture to think, not a more attractive, but a more instructive, book than that which I have also under notice.

Gen. Long's picture of Lee is in many ways admirable. Our conception of the Southern leader is made clearer and more definite by reading it, but it is not in any way changed. The outlines of his character are too simple, the nature of his work too well marked, to leave room for misunderstanding or controversy. Not so with McClellan. His vindication of his own career is implicitly the denial of two views which have more or less found acceptance. By some McClellan was admired or described as the "young Napoleon," the man whose military career was to be a stepping-stone to despotism. With others, and this view has probably of late days found more favour, he was a spiritless pedant, drilling, organising, combining, fashioning a machine which he had not the daring or energy to wield. That view, indeed, in its extreme form, could never have been accepted by any one who had studied the history of the war with care. The campaign of Fredericksburg—a campaign whose main outlines are vigorously described in this volume—would refute that. But there is an inevitable tendency to contrast the laborious and fruitless operations of McClellan with the more effective strategy of his successor Grant. It is obvious enough that Grant enjoyed advantages wholly denied to his predecessor—advantages, too, which he owed to McClellan. But, even above that, the present volume brings home to one forcibly the extent to which McClellan's operations were hindered by the irrational timidity, as also by the ignorance and the suspicious jealousy, of Northern politicians. As regards ignorance and timidity, it may safely be said, even without waiting to hear the other side, that McClellan's case is proved up to the hilt. Repeatedly, at critical moments during 1862, his force was weakened to protect positions which civilians thought were endangered, and thus his whole system of strategy was deranged. It would be unfair to discuss the motives which prompted those

who thwarted McClellan, on a merely *ex parte* statement. One may, however, say that McClellan's own writings, in some degree, furnish, if not an excuse for this, at least an explanation of it.

It is plain from McClellan's letters that he was a man with a very great appetite for popularity—an appetite which a man of less direct and ingenuous temper would probably have concealed more effectually. But whatever suspicions that may have occasioned, it will be no very easy task to excuse the policy which utterly frustrated McClellan's work at a time when he had obtained, at a trifling cost, the very position to which, two years later, Grant struggled through all the carnage of the Wilderness. One must, indeed, feel that the widely different measure which colleagues meted out to McClellan and to Grant, the different positions which their names occupy in history, are not wholly due to any real difference between the two men. One cannot think that the careers of the two men corresponded wholly to their deserts. Yet one cannot look at each man as portrayed by himself without feeling that the difference of result is, in a measure, explained. McClellan's letters are the letters of a sagacious, generous, and patriotic man; but there runs through them a certain vein of restless egotism and, at times, of petulance. The contemporaries of such a man may have regarded his sobriety and balance of judgment with some suspicion. Either Grant's autobiography is a strangely misleading book, or there never was a human mind more free from self-deceit, never a man whose judgments were less swayed by his wishes or his sympathies. There is manifest too in him, what we look for in vain in McClellan, that touch of humour which carries with it a true sense of proportion, which is seldom found far apart from a sound judgment of men.

The life of Lee raises no such controversial issues. A man would be indeed a very narrow and hardened partisan who could put it down with any feeling but one of kindness for its author, and, what the author would probably value much more, of increased reverence for its hero. The utmost one can say, in the way of unfavourable criticism, is that the narrative is at times somewhat prolix, and does not always seem to possess the animation which the subject asks, and that there is a tendency to dwell on details and incidents which have no great illustrative value. But one could overlook graver faults than these in consideration of the temper of the book, and even more of the circumstances under which it was written. Gen. Long tells us, in his preface, that "to overcome the inactivity to which loss of sight has for some years subjected me I have sought occupation in recording the recollection of familiar events." His intimacy with Lee, and the fact that during the chief part of the war he served on Lee's staff, fully justified his choice of a subject. Here, again, the details of the book must be looked on as a contribution to the general military history of the war, and it would be to little profit to criticise them separately.

As regards the general character of the book, perhaps the highest praise we can give it is to say that, while the tone towards Lee is one of unvarying eulogy,

one is never irritated, as one generally is by sustained panegyric, into any antipathy for the subject. For once, one does not get tired of hearing Aristides called the Just. And in another way Gen. Long's work deserves all praise. His loyalty towards Lee and towards Lee's cause never tempts him to a word of harshness or rancour against the North. To write otherwise, indeed, would have been a desecration of his hero's memory. For nothing in all Lee's life was nobler than his resolute determination that, so far as he could prevent it, the war should leave behind it no bitter memories; that the reunion of North and South should be a real one. If Lee deserves praise for having held to that principle, assuredly his biographer deserves it too for having so steadfastly resisted the temptation which this work must have offered him. Indeed, the book is one which may most profitably be studied by those boisterous partisans of the South of whom some yet survive among us. With them, as with Davies and Stephens, secession was a thing good in itself. It was the rising of a generous aristocracy against the injustice of a set of underbred traders. In their eyes the state of society which the South aimed at preserving was one which could be denounced only by fanatics or interested politicians. Lee's opinions, as shown by his letters and as recorded by Gen. Long, have nothing in common with this view. There is not a trace of hatred for "Yankees," not a trace of sympathy with slavery, or of what one may call the Calhoun doctrines of politics and society. Lee's position was a simple one. Virginia had a paramount claim to his allegiance. When she had chosen her part, he had nothing to do but to give her his best services. Here indeed, rather than in his ultimate failure, lies the real tragedy of Lee's life. We see him—not only the bravest and most enterprising of soldiers, but a man singularly humane, forbearing, and self-scrutinising—sacrificing life and inflicting suffering without stint for a cause which had no real hold on his inmost convictions. One is tempted to wish that the world had lost a brilliant example of soldiership, and that Lee had been saved by that *opportunitas mortis* which saved Falkland and Hampden.

J. A. DOYLE.

Contes Populaires de Lorraine. Par Emmanuel Cosquin. (Paris: Vieweg.)

M. COSQUIN's collection of Lorraine folk-tales, with comparative notes, and an introductory essay, is, perhaps, the most valuable and scholarly of recent books on the minor mythology. For wide reading and accurate knowledge of his subject, M. Cosquin may be compared to Dr. Reinhold Köhler or Dr. Liebrecht. His lore is almost inexhaustible, and he deserves no less credit for his energy as a collector in the Lorraine country. But collections of *Märchen* are now so numerous and excellent that it is time to be deriving from them some conclusions as to the origin and transmission of the *contes* which are so like each other all over the world. M. Cosquin has his own theory, very much like that of Benfey; and he dismisses the Grimms and Mr. Max Müller and Von Hahn, on one side, while he dispatches, on the other, notions

which he attributes to the present reviewer. It is not my business to strike in for the views of the Grimms, who have great allies to speak to their enemies in the gate. But for my own part I would gladly break a friendly lance with M. Cosquin. We agree in thinking that the existence of similar *Märchen* among Aryan and non-Aryan peoples disposes of the belief that the stories were *débris* of a peculiarly Aryan mythology carried everywhere by the Aryan race in its wanderings. But, after going so far together, we part, like two errant princes in a fairy tale, and ride at adventure after our own devices. M. Cosquin says that, in tracing the stories, "on est toujours arrivé au même centre, à l'Inde, non pas à l'Inde des temps fabuleux, mais à l'Inde historique." Now, this is so far true that, in his notes, M. Cosquin always takes the Indian variants last, and so "arrives at India." But I might almost as fairly take the Kaffir, or the Samoyed, or the Ojibbeway, or Huarchiri variants last, and maintain that the true centre whence the *contes* set out on their travels is South Africa, or North or South America, or Arctic Asia. The parallel scarcely holds good, because we know for certain, as M. Cosquin shows, that many tales were transmitted, in literary form, from India to Europe and Asia. But it does not appear—and M. Carnoy is of the same mind—that the old women or girls who still keep up the traditional *contes* know them or received them in a literary shape and from literary sources. The people, properly speaking, get the tales from oral traditions. Can M. Cosquin show that South Siberia and Zanzibar got their *contes* by oral transmission from India or the historical period? This is doubtful; and it seems still more unlikely that tales which originated in India could have reached Barra and Uist, in the Hebrides, and Zululand, and the Samoyeds—not to mention America—by oral tradition, and all within the historical period. M. Cosquin (i. xiv.) "bars" the American variants as either imaginary or the result of recent importation. But how can he dispose of Callaway's collection in Zululand, and Theal's among Kaffirs, and Bleek's Bushmen examples? He seldom refers to these cases; but they have to be faced, and a theory to account for the existence, not of one or two casual resemblances but of scores of similar incidents and dozens of similar tales, among Hindoos, Gaels, Amazulu, and Bushmen, has to be constructed.

M. Cosquin states my own humble notions thus:

"The ancestors of all the human races, whom Mr. Lang unhesitatingly declares to have been savages, exactly like contemporary savages, embodied their ideas, said to have been identical, in stories which, by this means, are also identical everywhere."

Of course this is almost too short a statement. I do not say that "among all races of men the primitive ideas were the same savage ideas," because, for all I know, primitive man may have been a kind of civilised inhabitant of the earthly paradise. I only say that, as the ideas of modern savages occur in all civilised *Märchen*, the ancestors of the civilised races either passed at some time through a period of savagery, or borrowed *Märchen* which had been evolved out of the

savage fancy. Again, where the same story is found in Samoa, in Hindustan, in Zululand, and among the Samoyeds, I try to account for the similarity, now in one way, now in another. If the tale *explains* anything in nature, or in human custom, then it may conceivably have been evolved wherever men in a backward and fantastic state of mind were confronted by the necessity for inventing an explanation of the same facts. But when there seems to be no such early philosophy at work, when the tale is a pure romance, then it may have been recently imported by Europeans, or it may have been transmitted by oral tradition, though probably not within the historic period. In each case we need to know who told the story to the collector. If it was told by a person in contact with European hunters, soldiers, explorers, or the like, he may have borrowed it from them. But if the narrator, like the Bushman Qing, "never saw white men except when fighting them," or, if the tale was told to the earliest Catholic missionaries or voyagers—to Sahagun, or Brébeuf, or Le Jeune—or if the tale has come to be part of the sacred hymns or tribal myths of the race, then a hypothesis of recent importation seems highly unsatisfactory. To account for the transmission of a tale found in Finland, India, Samoa, and among the Dacotahs and Bushmen and Eskimo, we need a long past, and can hardly believe the borrowing to have been accomplished in the historic period. For example, the story of the frog that swallowed all the water was found by the early Jesuits among the Iroquois, by Brough Smyth among the natives of Victoria, by some one else in the Andaman Islands. It answers in essentials to the Vedic myth of Indra and the water secreting Vrittra; but how could it have been borrowed from India by the Iroquois and become part of their mythology before 1640? Or how did the Creeks borrow, and insert in their "Migration Legend," the Herodotean story of the mice and the bow strings? That mediæval China should have had the story transmitted to it from Egypt or Greece is an easy hypothesis to explain its presence in Chinese legend. But how did it reach the Creeks? These are a few difficulties in the way of M. Cosquin's theory that a majority of the *contes* were first invented in, and have since spread from, historic India. His reasons for holding this theory, as far as he states them, are perhaps less than convincing.

M. Cosquin attempts to show that the *ideas* in the widely scattered *contes* are Buddhist, or, if not Buddhist, are peculiarly Indian in character. But he recognises that some of the conceptions are "universally human," and might have originated anywhere. We begin to differ when it comes to particular instances, and when he sees Indian influence where I recognise an idea peculiar to no one special nationality. Where, then, does he find "the Indian *cachet*"? Probably he is right as to his first example—a story in which the king has seven wives in the Indian version, who become seven daughters in a Sicilian variant (i. xxx.). In the second place, we have the *Märchen* of speaking beasts. M. Cosquin derives them from the Indian belief in metempsychosis. "Cette croyance en métépsychose est bien Indienne." Yes, but it is also *bien* Zulu, *bien* Iroquois,

bien Abipone, *bien* Eskimo. Probably one could hardly name any of the lower races in which there does not exist a belief—sanctioned by institutions and by customary law—that men were beasts before they were human, and that their souls, after death, put on bestial forms, and that the living conjuror can change himself or his neighbours into beasts. It is really not worth while to give evidence here for these assertions. Their truth is familiar to every ethnologist. Examples enough will be found in Mr. Tyler's *Primitive Culture*, or in my introduction to Mrs. Hunt's *Grimm*. The latest instance is in Mr. W. M. Kerr's new book of African travel, *The Far Interior*. Mr. Kerr found that Hottentots and some Boers were being fined for shooting hippopotamus. "The Matabeli people, like the Zulus, believe that the spirits of their ancestors dwell in the uncouth bodies of the hippo and crocodile" (i. 19). These beliefs are, among the lower races, universal. Moreover, the lower the race the more do animals take human parts in its romances. The Bushmen are a notorious example. Thus it is plain that, if the faith in metempsychosis be peculiarly Indian, then the lower races everywhere have borrowed from India not merely their *Märchen*, but also the chief of their beliefs. Benfey conjectures that the belief reached India from Egypt. But did it spread from Egypt to the Cape, to Brazil, to Peru, to Mexico? M. Cosquin makes another conjecture, that the Aryans borrowed from the rude aborigines of India their ideas of metempsychosis. But did the Samoans, and Samoyeds, and Abipones, and Australians also borrow from the aborigines of India? The notion is really of universal prevalence, and the occurrence of the speaking beasts is therefore no proof of Indian influence.

The gratitude of animals in *Märchen*, which render services to people who have first aided them, is to M. Cosquin's mind another proof of Indian, perhaps of Buddhist, influence. So is the appearance of beings who assume a bestial shape, and, when they show themselves in human form, lay aside the beast's skin. But *helpful* beasts are common to the *Märchen* of the lowest peoples, especially of all who either believe in totems or select manitous. M. Cosquin, when he meets (as in "Cupid and Psyche") beasts that are helpful, though no service has first been done to them, declares that the service rendered must have slipped out of the story. If the beasts are grateful, that is a proof of Indian, perhaps of Buddhist, influence. If they are helpful without being grateful, that also is a proof of Indian influence, because they *must* have been grateful, though the fact has been forgotten. In the same way, if the husband, in stories of the "Cupid and Psyche" sort, wears a beast's skin, a "husk," that is a proof of Indian influence. If he does *not*, that is a proof, too, for the incident (as in Cupid's case) has clearly dropped out of the narrative (ii. 229, 242). Now all these myths and *Märchen* about persons who put on, with the skin of a beast, the nature of the beast, clearly cannot be separated from the actual world-wide rites and the magic in which men wear beasts' skins. This is a feature of sacrifice in Egypt, Greece, Mexico, Assyria, and of magic and folklore among the Hirpi, the Nootkas, the Kaffirs, and various

other peoples. The general idea is that the wearing of the animal's hide invests a man with certain of its properties. Odin's "raven-gear," and the crane's skin of Yehl, are examples. Where the god and the victim are identified, to wear the victim's hide either propitiates him or brings the celebrant nearer to the divinity (see Prof. Robertson Smith on "Sacrifice," in the *Encyclopædia Britannica*). There is a world of superstition of this sort, which has to be examined before we can call an incident that is based on these beliefs "peculiarly Indian." In the "Cupid and Psyche" tale a husband and wife are usually forbidden either to see or to name each other. I have shown in *Custom and Myth* that both prohibitions were known as rules of life, in Brahmanic India, among the Milesians, and in many other places; and, perhaps, the *Märchen* and myths retain an old trait of actual manners. M. Cosquin merely remarks that I "discover the reflection of some etiquette of *nous ne savons plus quels sauvages*." Indians of the Brahmanic age, Milesians of Herodotus's time, and modern Bulgarians are thus put aside in an airy fashion as *sauvages*!

To be brief, M. Cosquin seems to establish very few features in *Märchen* as "peculiarly Indian," and sometimes the incidents which he thinks Indian are really of universal distribution among all the lower races. M. Cosquin is probably correct in holding that there has been a great deal of borrowing of *contes*. Moreover, it is pretty certain that Asia and Europe have borrowed many from India through written books. But the Kaffir, Samoyed, Zulu, and—with M. Cosquin's permission—the American resemblances (especially in the *Märchen* and myths collected by the older travellers), if borrowed at all, must have been borrowed, or rather transmitted, at some very remote period, from we know not what original centre. This is a vague conclusion, but perhaps it has been shown that M. Cosquin does not prove the centre to have been India. That it cannot have been the India of historic times is demonstrated beyond cavil by the existence of many *Märchen* in the form of Greek heroic myths. M. Cosquin himself recognises that the story of Jason (known to Homer and Hesiod) "a bien l'air d'un conte populaire." Gerland has proved as much for the *Odyssey*, and Comparetti for the story of *Oedipus*. All these *Märchen*, and more, had been thoroughly nationalised in Greece, fitted out with local names, and inserted in royal genealogies, before the beginning of the historic period.

ANDREW LANG.

NEW NOVELS.

Jill and Jack. By E. A. Dillwyn. In 2 vols. (Macmillan.)

Lord and Lady Piccadilly. By the Earl of Desart. In 3 vols. (Sonnenschein.)

On the Scent. By Lady Margaret Majendie. (Hurst & Blackett.)

A Tory Lordling. By "Blinkhoolie." In 3 vols. (Ward & Downey.)

The Massage Case. By Cyril Bennett. In 2 vols. (Fisher Unwin.)

A Prince of Como. By E. M. Davy. (Maxwell.)

A New Othello. By John Hyndford. (Elliot Stock.)

An Algonquin Maiden. By G. M. Adam and A. E. Wetherald. (Sampson Low.)

Nobody ought to complain that the author of *Jill* has taken it into her head to write *Jill and Jack*. There were faults, chiefly faults of taste and probability, in *Jill*; and there are some of the same faults in the present volumes. But Miss Dillwyn has a certain liveliness and a freedom from the usual routine of the novelist which make her books almost always worth reading. We could, if we liked, pick a certain number of holes in *Jill and Jack*. We never committed a murder, or even planned an unsuccessful one, but we rather doubt whether any two people would do the planning quite after the fashion of Mr. and Mrs. Hawk in this book. The valet Brown is a very conventional person, singularly unlike any valet of real life with whom we have had the honour of being acquainted. Moreover, he talks that exaggerated cockney dialect which is usually put by Americans in the mouths of Englishmen of the lower classes, but which we have never yet heard from the lips of any human being, and which would pretty certainly prevent any living Sir John Wroughton from engaging the living person afflicted with it. Also the conversation generally, though lively enough, is a little forced, and rather like what a clever young woman imagines conversation to be than like what it is. Nevertheless, *Jill and Jack* is rather good reading; and the schemes of Gilbertina Treacastle and Sir John to rescue the Hawks' victim from their clutches agreeably diversify the account of their own somewhat Beatrice-and-Benedick courtship. Miss Dillwyn might do worse than show us "Jill married" some time or other.

Lord Desart's apology for his book comes a little late, seeing that it is to be found at p. 177 of the third volume. But he has the excuse of the proverb; and, besides, it may be charitably supposed that the reflection had been growing within him, till at last the fire kindled and he spake:

"I don't pretend," he says, "that reading of such [as some of his characters] is particularly good or wholesome. . . . All I do pretend to say is that such like are the actual folk that live, and eat, and drink, and do many things they should not among us, and that it requires more skill than I can compass to describe the world without them."

We may as well say that the story of which its author speaks thus apologetically is certainly not altogether without need of the apology. It is not exactly an unhealthy book, for there is no morbid sentiment about it, and Lord Desart is apparently on the side of the angels in his morals and general sentiments, if not in the society which he likes to depict. Also we are constrained to say that his assertion about the "actual folk" is true after a sort. His cocktails who blunder into *liaisons* with barmaids, and his amiable young gentlemen who blunder into marriages with them, his dissolute dukes, and his artificial men and women of the world, are not, as similar folk not unfrequently are, things of shreds and patches. They are not productions of genius, but they are fair

average Academy portraits of their actual originals, which originals no doubt do "actually" exist. But there is in the last half of the second sentence we have quoted a no doubt unconscious fallacy—two, indeed—which rather upsets Lord Desart's argument. In the first place, the characters he shows are not all the "actual" folk or the majority of the "actual" folk. The second fallacy, which is itself double, ignores the fact that if a man has not skill to do something, he should leave the something to those who have skill, and the other fact that the "more skilled" could not only do without "them," but could do them in a different way. Lord Steyne (except that he had more brains and more manners) was not a better man than the Duke of Ulster. We fear very much that our (half-)beloved Becky was positively a worse woman than Amalia Heckthorpe, Baroness Piccadilly. But then—why then there is that little matter of "more skill." In other words, if we must speak out, realism, as it is called, is only tolerable when genius does it; idealism any clever man or woman can do tolerably, after a fashion.

We have read better books of Lady Margaret Majendie's than *On the Scent*. In the first place, the large family on whose family fortunes it turns, and the melodramatic vein of interest, which is intended to relieve the possible monotony of the large family, are too openly, and by no means too happily, copied from Miss Yonge. From that well-known company, indeed, Arthur Denstone, the good boy, and Margaret or Cenerentola Denstone, the good girl (who are respectively rewarded with the heiress and the clergyman) seem to have been detached "by kind permission of the original manageress"—the said original manageress being perhaps conscious that the two have rather palled on the public. Nor has Lady Margaret with the fiddle quite succeeded in borrowing the rosin; for though there are good touches in the book, it is frequently lacking in the naturalness and workmanlike composition which, to do Miss Yonge justice, she seldom omits to bestow upon her own books. The volume, however, is at any rate written in good taste, and it is not long—two merits, for the former of which at least the public and the critic may unite in saying grace.

The eminent "Blinkhoolie" cannot be accused of having written a novel with a purpose, inasmuch as he has written one with (we should think) about five and twenty purposes, all quite natural and distinct. The chief, if there is a chief, appears to be to inculcate a sort of Young Englandism adjusted to the era of Lord Randolph Churchill; the next, if there is a next, appears to be to inculcate the admirableness of sport, and especially racing. It is not improper for a critic to be sententious, and therefore we shall content ourselves with saying that there are certainly worse things than both these private opinions of "Blinkhoolie's." The fortunes of Lord Henry Bolingbroke, who had the noblest political ambition to be like Pitt, but seems to have seen his way to emulate the Pilot not merely by getting into debt (which the Pilot did) but by dabbling in seedy financial transactions (which the Pilot most assuredly did *not*), may be read with some amusement.

Whether that amusement is enhanced, and in what way, by finding a school described as "Mugbeia," a college as "Dervorguilla," and a firm of solicitors as "Paxter, Tose, and Morton," are questions the solution of which turns on the sounding of those abysmal depths of personality which happily a novel-critic is not required to plumb.

We do strongly suspect that *The Massage Case* is a novel with a purpose of a very different kind. How a certain young lady was persecuted (with the best, and most strictly professional, intentions in the world) by a certain Dr. Broadley, and miraculously recovered by a certain Dr. Risedale, is told with such a curious lack of art, and such a curious intensity of personal feeling, that Mr. Cyril Bennett is pretty certainly either a genius gone astray, or a person with a grievance. We do not wholly incline to the theory that he or she is a genius gone astray.

It may be our fault, but in the memory, long outworn, of many a dull three-volumed morn (as the original line runs which Mr. Rossetti borrowed and applied to another matter), we can hardly think of a duller book than *A Prince of Como*. It is not the present tense, for not much of it is in the present tense, though the beginning looks as if it might be going to be. It is not the frontispiece and vignette, though they are very terrible. It is for none of these, or other things, but for all, that we would implore E. M. Davy to take away this pretty little tiny kickshaw of 360 very full pages, and bring us something else, or nothing else, if he or she prefers it.

A New Othello is a story of indefinite times on the Scotch coast, when there was "a plot" (whether Jacobite or revolutionary we have not discovered) to invade Scotland. It is highly tragic, and deals with fishermen. Now, Scotch fishermen are a very peculiar race; and those who know anything about them will, we think we may say without presumption, fail to discover much local colour in Mr. Hyndford's book. To begin with, all attempts to write of Scotch lower life without dialect are certain of failure. We are not sure that that wonderful failure of a masterpiece, *Adam Blair*, would not have been nearer to the masterpiece it ought to be, if Lockhart had not so persistently "gotten to his English." And yet *Adam Blair* deals only in parts with low life, and John Lockhart was a very different person from John Hyndford. If anybody likes a rather stirring and gruesome tale, without any particular adaptation to any particular place and time, he may like *A New Othello*. We confess that we are ourselves bothered at every minute by thinking what very different things the personages would really have said and done.

From this particular temptation of the criticaster we are partly free in *An Algonquin Maiden*. We have never been even in "Algonquin Avenoo," much less among Algonquin maidens; and they may behave like the personages of Messrs. Adams and Weatherald's story, for aught we know. It is an amiable kind of book, full of noble sentiments about the equality of ranks which do not exclude a perception of considerable virtues in the poor old worlds and upper

classes, with a quite healthy, if rather youthful, tone about it; and altogether not a book to be spoken evil of.

GEORGE SAINTSBURY.

RECENT THEOLOGY.

The Gospel of St. John: a Verbatim Translation from the Vatican MS., with the notable Variations of the Sinaitic and Beza MSS. and brief Explanatory Comments. By F. A. Paley. (Sonnenschein.) A verbatim translation of the Gospel of St. John by so competent a scholar as Dr. Paley is a thing to be grateful for. The chief value of the work, however, is that it presents the very text "that we can prove to have been accepted as genuine in the third century," in a version which follows the original with pedantic fidelity. The preface contains some plain speaking, and the following passage will intimate to the reader what he may expect in the brief explanatory comments:

"From the orthodox point of view Canon Westcott's well-known edition of this Gospel, with its ample commentary, will satisfy every theological student. It was not his object to raise difficulties in the narrative, or to call in question any statement, or to point out the parallels, often extremely striking, in heathen mythology, or to say a word about sun-worship or fish-worship, and the portents connected with them. This is forbidden ground. No one expects to hear from the pulpit, no one ever reads in a theological treatise, of extending the science of comparative mythology so as to include the kindred beliefs of the traditional theology. For myself, I have long been very much struck with, and I have learned heartily to despise, that *suppressio veri*," &c.

On that point we are quite at one with Dr. Paley; but all the more must we regret that he seems so deeply infected by the solar craze. Here, for example, is his comment on John i. 51:

"This extraordinary prophecy seems to have in regard Jacob's vision in Gen. xxviii. 12. One can hardly doubt that in its origin this form of speech was solar. Compare iii. 13, 14; Rom. x. 6, 7; Eph. iv. 8-10. The current belief that Elias (Elijah) would return bodily to earth is probably due to the resemblance of the name to *HALOS*, the two have the closest associations in the modern Greek Church."

Did the prophet Malachi then know Greek, or is Dr. Paley less intimate with the Hebrew prophets than with the Greek poets? Nevertheless, some of his notes are valuable, and will at any rate serve as "suggestions for thought."

THE first half of the second volume of Prof. Lipsius's valuable and exhaustive treatise on the apocryphal Acts and Legends of the Apostles, *Die apocryphen Apostelgeschichten und Apostellegenden* (Williams & Norgate), is now at last published, thus completing the work, the second half having taken the precedence by some years. The present section deals particularly with the Acts of Peter and Paul in their various forms, Gnostic and Catholic, Greek and Latin, and under their various names—*ὑπόμνητα*, *νεκρολογία*, *passiones*, *virtutes*, *conflictus*—and has an appendix on the Acts of Paul and Thecla. At the commencement, Prof. Lipsius re-affirms and enforces the views he has elsewhere expressed as to the non-residence of Peter in Rome. The whole work, it is hardly necessary to say, is a most important contribution to the apocryphal literature of the New Testament. It is intended to publish a supplement containing full indexes, with additions and corrections.

A Manual of Christian Evidences. By the Rev. Prebendary Row. (Hodder & Stoughton.) This is the first volume of "The Theological Educator"—a series which is to be edited by the Rev. W. R. Nicoll, the editor of the *Expositor*. It is divided into two parts: the first, containing six chapters, presents us with "The Moral

Evidence"; the second, containing five chapters, treats of "The Miraculous Attestation of Christianity: its Nature and Evidence." To these "parts" Mr. Row prefixes an "introductory chapter," explaining what he terms his "change of front" in putting the moral evidence before the miraculous. The book is able and convincing. It does not, of course, contain any novel arguments, but it sums up very sensibly and clearly the position of the orthodox, but open-minded, believer. It is only in the "introductory chapter" that Mr. Row lays himself open to criticism. He there claims that the history of Christianity proves that it has been divinely supported; and such divine support he proposes to call a "moral miracle." But if a physical miracle is a suspension of physical laws, a moral miracle would be a suspension of spiritual laws. Prebendary Row, in fact, never faces the question which we will put in Principal Caird's words in his *Philosophy of Religion*: "There can be no such thing as a moral or metaphysical miracle, and certainly a physical wonder could not prove its existence." Perhaps Mr. Row is justified in not treating of this initial difficulty, which would need a volume to itself; but we must consequently rank his book among those which seem to deny the non-miraculous interference of the Deity in their anxiety to prove miracles. At the same time it must be noticed that the "change of front" gives the treatise a great advantage over the old-fashioned manuals, for it does not ignore the practice of Christ, and dwell at great length upon the miracles to the exclusion of all other evidences.

The Spiritual Exercises of St. Ignatius. Meditations for an Eight Days' Retreat. By Albany James Christie, S.J. (Burns & Oates.) This volume of devotions is an attempt to modify to the thoughts and needs of the present day the Spiritual Exercises of Ignatius Loyola. The exercises are professedly for Catholics; but they possess an earnestness and directness of speech which should recommend them to all classes of Christians, and the Protestant reader will find that the full recognition of the intercessory offices of the Virgin Mary is not inconsistent with an energetic and devoted following of Christ. To indicate the nature of the modifications introduced we may instance the second meditation for the fifth day, in which the three sick men of Ignatius Loyola, who desire health, become "three couples or pairs of men, partners in business, who have by traffic amassed £10,000," and "somehow feel themselves less fervent in God's service than before they possessed this sum of money," and "enter into a conversation as to what they had better do in order that they may serve peacefully and without anxiety God our Lord." Some of the meditations seem entirely original, as that on the temptations, in which Lucifer is represented as meeting our Lord "in the form of a traveller" to suggest the changing of the stones into bread. We give the book the highest possible praise when we say that all good Christians will find it useful.

Lectures on Butler's Analogy. By the Ven. J. P. Norris. (S. P. C. K.) As aids to the study of the *Analogy* these lectures are excellent. It is to be feared, indeed, that the lazy student will put them in the place of the original altogether; but that is not the lecturer's fault. He has most carefully illustrated and expounded his subject, giving biographical sketches of his author and of the leading Deists whom he wrote against, and bringing the argument down to date where additions have been made since Butler's time. As a critic of the *Analogy*, Dr. Norris is not so satisfactory. His proposed division of man's nature into body, soul, and spirit does not make the reasoning of Butler's first chapter more cogent; and in drawing

attention to the bearing of the second and third chapters on current discussions about eternal punishment he does not point out the use universalists might make of them, which in fairness he ought to do. But the book is not meant to be critical. It aims at interesting students in the *Analogy*, and enabling them to understand it; and it does its task as well as experience and learning can do it.

Pulpit Parables for Young Hearers. By the Rev. P. T. Forsyth, and the Rev. J. A. Hamilton. (Simpkin, Marshall, & Co.) This modest little volume contains twenty-four addresses to children. The authors claim for their work two peculiarities: they have "sought to avoid thrusting upon their young readers thoughts which are not adapted to healthy childhood and its natural piety," and they have appealed very largely to the faculty of the imagination. Plato's views on the education of children have guided them rather than those of the followers of Calvin. The result is admirable—fairy tales and stories of all sorts are freely made use of, but never merely to save the speaker trouble, and never sensationally. The writers possess some of Dr. George MacDonald's power of telling a fairy tale, so that a strong impression is left on the mind of its serious and spiritual meaning. The best is freely given to the children in as carefully chosen a form as if they were adults able to criticise. "I will tell you . . . a parable. I found it in what they call a poem—that is, a story with the beauty uppermost." Upon this follows a version of Mr. Browning's "The Boy and the Angel," which even students of Mr. Browning will read with edification. Wide culture and scholarly care, made vivid by a real imaginative gift, lift this volume quite out of the ranks of the books for children issued in such numbers at Christmas time.

Sermons for the People.—"Epiphany until Quinquagesima," vol. ii.; "Ash Wednesday until Easter Eve," vol. iii. (S. P. C. K.) These handy little volumes contain sermons of perhaps more than ordinary merit on the portions of Gospel and Epistle appointed for the Sundays named. They would call for no special criticism were it not that they profess to form a series of "plain" sermons "for the people." Now if "plain" means no more than commonplace, and sermons can be called "for the people" which are merely cheap and handy, the title of the series is no misnomer; but anyone who reads the sermons in the hope of finding something specially vigorous, clear, and unconventional will be grievously disappointed. They make no effort to gain the ear of the people either by explaining churchmanship in popular language, or by grappling with popular difficulties and distresses. The sermons in short are just suited to the tastes of ordinary orthodox church-goers; but no one pretends that these are "the people."

Letters from Heaven. Translated from the Fourth German Edition. (Hodder & Stoughton.) "Letters from Heaven" are intended, apparently, to form a companion volume to "Letters from Hell," but they are wanting in the vigour of imagination which gives the better-known description of hell a certain value. The letters are supposed to be written from heaven by a German pastor's wife to her children upon earth, and contain some reflective passages marked by beauty, both of thought and expression, of which the ninth letter on progress is a good example; but, on the whole, the book is wearisome. An attempt of this sort inevitably calls Dante's poem to the mind, and the recollection destroys for us the sincerity and reality of the modern efforts to repeat his experience. The end of the last letter is surely, apart from the ethical question, an artistic mistake. The

writer records that on earth she was "much occupied" with the question of eternal punishment, and states that

"at the beginning of my heavenly life this question, And the lost also? was still of consequence to me. Now it is so no longer. I do not know the lost. I do not feel compassion for them. I cannot love them."

This sentence makes it pretty clear that the German parsonage still holds its mistress, but that she is not troubled by the unorthodox questionings with which, for edification, she credits herself in this letter.

The Contemporary Pulpit. Vol. vi. July—December, 1886. (Sonnenschein.) This publication fully maintains its excellence in the volume before us. Canon Liddon, Dr. Hatch, Prof. Jowett, the Rev. Hugh Price Hughes and Dr. Alexander Maclaren, are among the contributors of sermons; and there is the first of an important series of four discourses by the Bishop of Manchester on Hebrew prophecy in the eighth century before Christ. The author of *John Inglesant* is the writer of a short, but careful sketch, of the late Canon Morse. The editing continues to be conscientious and judicious, as is shown in the selection of topics and preachers, and more particularly in the admirable "references to other sermons," appended to the "Outlines."

NOTES AND NEWS.

MESSRS. W. H. ALLEN & Co. announce a new series of short historical biographies, under the title of the "Statesmen" series, of which the first volumes will appear in the autumn. It is intended that the list shall be thoroughly comprehensive, including the famous makers of continental as well as of English history, and the more notable of the legislators and administrators of our Indian and Colonial empire. Mr. Lloyd C. Sanders is the editor of the series.

MESSRS. LONGMANS have in the press a volume of the literary remains of the late Prof. Fleeming Jenkin, of Edinburgh, edited by Mr. Sidney Colvin, with a biographical sketch by Mr. R. L. Stevenson.

VERNON LEE's new work, *Juvenilia*, consists of essays partly reprinted from English and Italian reviews—in the latter case, of course, translated—but most of the essays are new, and now appear for the first time. The book will be published by Mr. Unwin, in two small handy volumes, on June 16.

MR. H. RIDER HAGGARD's new story, entitled "Alan Quatermain," which is now running in *Longman's Magazine*, will be published in volume form in the beginning of next month. It will be illustrated with twenty-one full page drawings by Mr. C. H. M. Kerr; and a limited edition will be issued in large paper, with these illustrations specially printed and mounted.

THE book about Prince Alexander of Battenberg, by Dr. Koch, will be ready at the libraries next week. The author, who was the prince's chaplain, has included in his volume, besides a mass of official correspondence, a number of private letters addressed by the prince to his parents at Darmstadt. A chapter on "Daily Life at Varna" was written by the prince's sister, Countess Erbach.

To celebrate the golden jubilee of the Pope's priesthood, Messrs. Burns & Oates will immediately issue a popular Life of Leo XIII., founded on facts supplied for the purpose from the Vatican. It will be edited by John Oldcastle, and will contain special chapters contributed by Cardinal Manning, Mr. Thomas W. Allies, K.C.S.G. (formerly rector of Taunton), the Rev. W. H. Anderdon, S.J. (formerly

vicar of St. Margaret's, Leicester), and Mrs. Meynell. The illustrations will include six portraits of the pope and various views of the Vatican.

THE Hibbert Trustees will shortly publish a volume by Mr. Wallis, of Caius College, Cambridge, one of their scholars, entitled *The Cosmology of the Rigveda*. The volume of this year's lectures by Prof. Sayce is nearly ready for publication; but the lectures of the previous year, by Prof. Rhys, are still delayed in the press.

THE next volume of the "Badminton Library," to appear in autumn, will be *Football and Athletics*, written by Mr. Montagu Shearman.

MESSRS. J. & R. MAXWELL announce a three-volume novel, by Mrs. H. Bennett Edwards, entitled *The Mammon of Unrighteousness*; and also *Dene Forest Sketches*, historical and biographical, by S. M. Crawley Boevey.

A NEW two-volume novel is announced by Mr. T. Fisher Unwin, entitled *A Choice of Chance*, by Mr. William Dodson.

The Felon's Bequest is the title of another novel by Fortuné du Boisgobey, to be issued immediately in Messrs. Maxwell's "Parisian Library" series.

THE City of London Publishing Company, of 5, Friar Street, Broadway, E.C., have purchased the goodwill of the firm of Bevington & Co., John Street, Adelphi.

MR. DAVID NUTT has issued a list of standard and scarce works, relating to the history of France, Italy, &c., including a complete set of the "Collection de Documents inédits sur l'Histoire de la France," and a series of books treating of the campaigns of Napoleon.

UNIVERSITY JOTTINGS.

THE following have been selected by the council at Oxford to receive the honorary degree of D.C.L. at the Encaenia to be held on Wednesday, June 22: Lord Acton; the Speaker of the House of Commons; Sir Henry Roscoe, late professor of chemistry at Owens College; the Rev. Dr. J. H. Jellett, provost of Trinity College, Dublin; Prof. W. Wright, of Cambridge; Prof. Asa Gray, of Harvard; M. Gaston Maspéro, professor of Egyptology at the Collège de France, and already an hon. fellow of Queen's College, Oxford; and Mr. W. Story, the American sculptor.

AT Cambridge it is proposed to give honorary degrees to the Lord Mayor of London; W. C. Windey, vice-chancellor of the university of Sidney; Sir W. W. Hunter, editor of the *Imperial Gazetteer of India*, and vice-chancellor of the university of Calcutta; Sir Donald A. Smith, of Montreal; Arata Hamano, late vice-president of the university of Tokio; and Prof. Asa Gray, of Harvard.

THE university of Oxford has conferred the honorary degree of M.A. upon Mr. John Gwenogvryn Evans, coeditor with Prof. Rhys of the series of Welsh Texts now in course of publication. It is also proposed to award the same distinction to Mr. H. G. Keene, late of the Bengal Civil Service, whose *Fall of the Mughal Empire* has been adopted as a text-book in the new Oriental school at Oxford.

AT Oxford, last Tuesday, convocation rejected, by a majority of 89 to 52, a proposal to expend £4,800 on buildings required in connexion with the Clarendon laboratory for physics, and in particular for the study of electricity. On the same occasion grants of books from the Clarendon Press were made to several free public libraries, including those at Wandsworth and Wimbledon.

THE general board of studies at Cambridge has appointed Mr. A. A. Tilley, of King's College, to be a university lecturer in Roman history.

DR. HENRY SWEET proposes to deliver a course of lectures on "Phonetics" at Oxford next term.

THE following have been elected the first hon. fellows of St. Catharine's College, Cambridge: the Bishop of Worcester, the Bishop of Ripon, and the Rev. G. F. Browne.

WE are glad to hear that St. John's College, Oxford, are considering a proposal by which Bagley Wood will be open to the public more freely than at present.

THE following appointments have been made at University College, London: Dr. W. Ramsay, of Bristol, to the professorship of chemistry, vacant by the resignation of Dr. Williamson; Mr. Victor Horsley, to the professorship of pathology, vacant by the resignation of Dr. Bastian; and Dr. Sydney Ringer, to the Holme professorship of clinical medicine.

ORIGINAL VERSE.

AFTER SEEING BYRON'S "WERNER" AT
THE LYCEUM.

O POET of dead years, thy proud, pale ghost
Was glad, to-day, seeing such homage done
By him—the Drama's royal, loyal son—
To thee, dim Pilgrim from an unknown Coast,
Returning for an hour from that far Post
To hear the praise thus nobly for thee won
When shouting multitudes cried out, "Well
done!"

Then speeding back to join the immortal host.

I saw a shadowy laurel on thy brow,
And a glad smile of triumph curved thy lip:
Thou canst obliterate time disdain
And sit exultant with the Olympians now,
A king among their royal fellowship,
Since Irving has made Werner live again.

LOUISE CHANDLER MOULTON.

June 1, 1887.

MAGAZINES AND REVIEWS.

IT is a long time since a number of *Macmillan* contained so many interesting articles as does that of the present month. The first paper is by Canon Ainger, who shows that Coleridge's ode, "Dejection," was originally addressed to Wordsworth, and that, even as subsequently altered, it contains allusions which only a knowledge of this fact can render fully intelligible. Canon Ainger also makes the striking and, to say the least, very plausible suggestion that it was by way of answer and corrective to the desponding sentiment of the ode, which he had just received from his brother poet, that Wordsworth wrote the well-known poem "Resolution and Independence," founded on an incident that had occurred eighteen months before. Mr. H. F. Brown contributes an admirable article on Leopardi. Mr. W. A. Gill's paper on "The Origin and Interpretation of Myths" is worth reading, in spite of some occasional crudity both of thought and of style. Mr. Gill, at any rate, understands that no single principle will serve as a "key to all mythologies." Mr. Morris's *Odyssey* is criticised anonymously by a writer who is a competent judge both of poetry and of Homeric translation. His verdict is that it is "the most honest and straightforward translation of the poem that ever was written in English verse: a translation in which nothing is to be regretted but the occasional jars in the music, and the occasional annoyance of words that, used in this place, belong rather to philology than to literature, and, perhaps, are not wholly correct as philology."

The remaining contents of the number are a

clever imitation of Horace (*Carm.* i. 2) in Lowland Scotch (of all dialects in the world!); the second instalment of Mr. Crawford's preposterous, but readable, story, "With the Immortals"; a paper on "Mediaeval Oxford," by the Warden of Merton; and an angling sketch by Mr. A. G. Bradley; which are all good in their way; and a short tale called "The Romance of a Bottle," which deserves notice as being probably the worst thing ever printed in *Macmillan*.

IN the *Antiquary* Mr. Clinch's paper on the Neolithic implements which have been found at Rowe's Farm, West Wickham, Kent, is useful. The many illustrations which it contains will be of service to those—and they are many—who are not at present able to distinguish the various objects of this kind one from another. The fourth paper on "Old Storied Houses" relates to Harrington Hall, of which an engraving is given. It must be a place of great interest, though it has suffered much from natural decay, and still more from what a learned antiquary given to word-coinage calls *vandalisation*. This old house contains more than one secret chamber. In one of them, we are told, there

"still remains the piece of sedge matting upon which Father Wall, who was concealed here, slept a few nights prior to his capture at Rushock Court, some miles distant, whence he was led to be tried and beheaded at Redhill, near Worcester, on 22nd of August, 1679."

There is a mistake here. There can be no doubt that Wall was *hanged*, not *beheaded*. The story of his death was written by Father William Levison, and is quoted in Challoner's *Memoirs of Missionary Priests*. The account of the Maltese nobility is good but far too short. There are very few noble houses in Malta. It is much to be wished that we had in our own language some authoritative record of them. The heraldry of Malta, we are informed, is highly curious. Nothing relating to it, so far as we know, has been published in this country. Malta is one of the possessions of which England has the greatest right to be proud. She did not acquire it by the brutalities of conquest, but at the request of the natives themselves, who had driven out the French invaders. Among the shreds of antiquarian news is a paragraph which informs the reader that at Torrington there is a plot of ground known by the name of the "Barber's Piece." This reminds us of "Pinder garth," "Clerk's acre," "Smith's field," and other such names, scattered all over the country, which point to a time when allotments of land were given to certain village functionaries.

THE HISTORY OF THE INVENTION OF PRINTING.

VII.

HAVING explained the peculiar, but consistently stationary or unaltered, workmanship of the books printed from 1454 to (say) 1477, and the spread of typography to the chief places of Europe, we may now divert our attention to a group of early printed books which have, until recently, been always ascribed to Laurens Janszoon Coster, the reputed Haarlem inventor of printing, and which, for want of a better and more significant name, I will continue to call "Costeriana." In my translation of the *Haarlem Legend*, published by Mr. Blades in 1871, I gave a classified list of these books, and enumerated forty-three different works, printed in eight different types, as: (In type i.) two Latin and two Dutch editions of the *Speculum humane Salvationis*; two editions of 28 lines of the *Donatus*; three editions of 30 lines and one edition of 27 lines of the same work; a Liturgical work of 4 leaves; a Dutch version of the seven penitential Psalms, 4 pages;

three editions of the *Doctrinale* of Alex. Gallus, and one edition of *Cato's Disticha*, 4 leaves. (In type ii.) two leaves of one of the Dutch editions of the *Speculum*. (In type iii.) *Laur. Vallae Facetiae morales* et *Franc. Petrarca de Salibus Virorum illustrium*, 24 leaves. (In type iv.) *Ludovici (Pontani) de Roma Singularia Juris*, and four editions of 24 lines of the *Donatus*. (In type v.) *Pii Secundi Tractatus et Epitaphia*, printed together with the *Ludov. de Roma* (60 leaves) in type iv.; two editions of a collection of tracts, as *Guilielmus de Saliceto de Salute corporis, Turrecremata de Salute animae, Pii II. Tract. de Amore, Homeri Yliada*, 24 leaves; two editions (one of 10, another of 17 leaves) of: *Iliados Homericae Epitome abbreviata, cum praefatione Pii II. in laudem Homeri*; one edition of a *Donatus minor*; five editions of 27 lines of the *Donatus*; four editions of 26, 28, 29, 32 lines of the *Doctrinale* of Alexander Gallus; one edition of 21 lines of *Cato's Disticha*. (In type vi.) an edition of 27 lines of the *Donatus*. (In type vii.) an edition of 27 lines of the *Donatus*. Finally (in type viii.), an *Abecedarium** and a *Donatus* of 31 lines.

It is necessary to point out that there is no positive evidence that all these types had been in the office which published the editions of the *Speculum*. Type ii. (used for the printing of two leaves of that work) is inseparably connected with type i.; and, as the former is so much like type iii. that some consider these two types identical, nothing would be gained by separating them. Types iv. and v. occur in the same book; and as certain letters of type v. are identical with some of type iii., they may all be linked together. Types vi. vii. and viii. are linked on to the types i.-v., on account of the great family-likeness between them; they all having that peculiar perpendicular stroke to the cross-bar of the t, and a down stroke or curl attached to the r, which is found in no other types of the Netherlands.

Some slight alterations will have to be made when I republish the list, as I hope to do shortly; but they are so slight that I need not mention them here. I will only remark that I exclude from my list the *Donatus* which Dr. Campbell (in his *Annales de la Typographie Néerlandaise*, under No. 638) ascribes to the same printer who issued the above-mentioned incunabula. This is a mistake, for there is not the least family-likeness between the type of that *Donatus* and those of the other Costeriana. It has, moreover, signatures; for which reason alone it must be placed much later, and separated from the Costeriana, in none of which are signatures found.†

* As regards this little work in 16mo Bernard (i. 91) was of opinion that it was not the first typographical essay of Laurens Coster, as the difficulty of imposition had not been surmounted, he said, at the commencement of the art. He adds that we may be certain that the first size used was folio, and only later on printers became familiar with 4to size, afterwards with 8vo, and finally 16mo. Mr. Holtrop agreed with Bernard. But I really do not see that there is any difficulty whatever. The *Abecedarium* consists of two sheets, or four leaves or eight pages; and, of course, the printer printed its eight pages one after the other, and naturally the pages 1 and 8 came on the same side of the first sheet, and pages 2 and 7 on the other side, and so on. There is, therefore, no question of imposition as it is understood nowadays by printers. We might just as well say that MSS. had been imposed, for in MSS., too, the pages 1 and 8 and 2 and 7, &c., would come on the same sides of the sheets.

† I do not wish to refer any reader, who still has to learn something in bibliography, to the list of the Costeriana which Dr. Van der Linde prints on p. 299 of his last work, for it is grossly misleading. But those who are able to peruse buffonery applied to a serious subject without any danger to themselves would do well to glance over his List, which seems to have been drawn up for the sole

But to the above list we must now add two very important works, of which fragments have been discovered during the last five years. One of them no title can as yet be given; it is evidently a treatise on Canonical Law, presumably written by the same Ludovicus de Soma who wrote the *Singularia in causis criminalibus*, one of the Costeriana printed in 1461. The new work, of which no more than a fragment of one leaf was discovered by P. A. Tiele, the librarian of the University of Utrecht, is printed in the same type (iv.) as the *Singularia*. Another fragment, found in the same library at Utrecht, cannot yet be identified. It does not belong to the *Singularia*, though it may belong to the other work. The second work discovered at Utrecht is still more curious and important, as being a French edition of the Grammar of *Aelius Donatus*, printed with the same types as the *Speculum* (type i.) Four leaves (eight pages, namely 1, 3, 4 and 9, 10, 11, 12) of it were found last year by Dr. Samuel Muller, the archivist of Utrecht, in the binding of a MS. Cartulary of the first half of the sixteenth century. It seems probable that the edition originally consisted of six leaves, of which the third and fourth (or pages 5, 6, 7, 8) are wanting. The two pages (4 and 9), which are now the outer pages, have both thirty lines; the other (outer) pages (1, 2, 3, 10, 11, 12) have all twenty-nine lines. We have, therefore, to deal with the rather large number of forty-five different works.

It is known that authors who believe in a Haarlem Invention of Printing have always ascribed the Costeriana to Laurens Janszoon Coster (said to be the inventor of printing at Haarlem), and to a period varying, according to their confidence or ignorance, from 1423 to 1439, or to 1470; or *circa* 1440; or from 1440 to 1460. Those who had no confidence in the tradition of a Haarlem invention, nor in the person of the Haarlem inventor, attributed, at least somewhat tentatively, these books to an unknown Dutch printer, and their execution to the period *circa* 1470 and later.

Since 1870, however, fresh and altogether successful attempts have been made to assign a place and a date to the Costeriana. At the very moment that Dr. Van der Linde was supposed to have shown that there was no foundation for the Haarlem story, and that two men had been added before our eyes, neither of whom would enter into the story as related by Junius, and whose names did not suggest that they could have been printers, Mr. Bradshaw suggested *Utrecht* as the place where the Costeriana had been printed, and the period 1471-1474 as the approximate date of their origin. Later on, when people considered that the story of a Haarlem invention of printing had been entirely exploded, the convent Weidenbach near Cologne, or the convent Den Ham near Schoonhoven in Holland, were also suggested places where the Costeriana might have been printed. The latter two places, however, were only suggested, and for a time seriously thought of by those two fanciful writers on Bibliography, M. Madden and Dr. Van der Linde. At Utrecht has found, and still finds, favour with a good many authors. Mr. Bradshaw suggested or fixed upon that city, because we find the blocks, which had been employed in the printing of the four editions of the *Speculum*, cut up into two portions and used there in 1481 by the printer Johan Veldener in the printing of one of his books (*Epistelen ende*

Evangelien, in Dutch). Mr. Bradshaw has explained why he adopted Utrecht.

"The method," he said (on p. 5 of his *List of Types used by Printers in Holland in the Fifteenth Century*) "which he adopted prevented him from accepting any testimony at all except such printed or written documentary evidence as is found in the volumes themselves, or failing this, such evidence as is afforded by an unmistakable family likeness between two or more founts of type. . . . He was compelled to leave the *Speculum* at Utrecht until he knew anything positive to the contrary, because it is at Utrecht that the cuts first appear, cut up into pieces, in a book printed by Veldener at that place in 1481."

The opinion of Mr. Bradshaw carried great weight with me and others who knew his eminence in bibliography. Mr. Campbell, the librarian of the Hague Library, was so convinced of the soundness of Mr. Bradshaw's suggestion and Dr. Van der Linde's researches in the Coster question, that, in his *Annales de la Typographie Néerlandaise au XV^e Siècle*, published in 1874 (a book that will last for ages, and should only have adopted established facts), he ascribed the Costeriana not to the discredited Laurens Janszoon Coster of Haarlem and not to an unknown place, but—much against Mr. Bradshaw's own wish—to a purely imaginary *Prototypographie Néerlandaise, Utrecht*. I myself adopted Mr. Bradshaw's suggestion publicly with equally great zeal and confidence, as may be seen in my introduction to the *Haarlem Legend* published in 1871. But I admit that my researches at that time hardly enabled me to form an independent opinion; and what I am going to say will show that, unless more evidence be found, I can no longer accept Utrecht, nor the date 1471-1474 as applicable to the Costeriana. Mr. Bradshaw, in suggesting Utrecht as the place where the Costeriana were most likely printed, was, of course, free from all partisan bias. He favoured neither Haarlem nor Mentz. He merely suggested what he considered a scientific method of dealing with the Costeriana. But it stands to reason that his method, if applied to the Costeriana, should also be applied to other groups of incunabula, in which case the 31-line Indulgence of 1454, the 36-line Bible, and all the other works printed in the same type, which we at present ascribe, or feel inclined to ascribe, to Gutenberg and to Mentz, should be assigned to Albrecht Pfister of Bamberg, for the latter had unquestionably those types in his possession in 1461, whereas there is not a scrap of evidence that they were at any time in the possession of Gutenberg. Or, secondly, Mr. Bradshaw's method would compel us to place the first appearance of printing in Germany at Frankfurt or at Lübeck, or at Erfurt, instead of at Mentz, as we find that Paulinus Chappe, the Commissioner of John II., King of Cyprus, for the sale of the 1454 Indulgence, issued written copies in the first two cities a short time before we find printed copies of that document circulating, whereas the earliest of the printed copies of the Indulgence is dated from Erfurt. Or, thirdly, Mr. Bradshaw's method would compel us to assign the 31-line Indulgence to Brunswick or Halberstadt, for it is there that we find the first two editions (evidently printed by way of experiment) used as binder's waste, which in this case may also be called printer's waste. I suppose Gutenberg's worshippers would strongly object to any such applications of Mr. Bradshaw's method, as it would entirely destroy the claims of their idol. But a method which they would consider unsound in the case of Gutenberg they can hardly be allowed to apply in other cases. And to me it seems certain that Mr. Bradshaw himself never contemplated the consequences of a scientific and general application of his method.

After Mr. Bradshaw had thrown out the hint

as to Utrecht, other people found, or thought they found, confirmatory evidence of the Costeriana having been printed at that place. First of all, Dr. Van der Linde called attention to a MS. of the *Speculum* having been written, or, at least, having belonged to, a person residing at Utrecht in 1464. Of this MS., the printed Dutch *Speculum*, he said, was an abridgement; talking just as if there had been no other MSS. of the *Speculum* on earth. Secondly, the fragments of the two works, which I mentioned above as having been discovered within the last five years, were discovered at Utrecht, having evidently been used as binder's waste in that city. This circumstance especially was regarded by Dr. Campbell, the librarian at the Hague, as finally settling the question in favour of Utrecht. Why, I do not in the least know. If the fragments were printer's waste, that is to say, if they were discarded proof-sheets, there would be strong *prima facie* evidence for Utrecht, for the book and the MS. in which they were found were apparently bound at Utrecht. But no one asserts that the fragments in question were printer's waste. Therefore, though they may have been used by a binder in the strengthening or guarding of his books, they can never be a reliable clue to their printer, nor to the place where they were printed; least of all, when we consider that copies or fragments of these Costeriana have been found in various places: at Cologne, Brussels, Haarlem, Utrecht, &c., and in all sorts of bindings of incunabula printed at various places and in different years—as Delft (1484), Haarlem (1486), Deventer (1491, 1495), Strassburg (1493), Reutlingen (1495). But if they are to be taken as evidence, then certainly there is far more evidence in favour of Haarlem than Utrecht, because a fragment of one of the Costerian *Donatuses* was found in the original binding of an account-book of 1474 of the Cathedral of Haarlem, in which an entry occurs showing that the account-book had been bound by Cornelis the bookbinder, the very man who is alleged by Junius to have been the servant of the printer of the Costeriana, and who, therefore, plays an important part in the controversy regarding the invention. Again, two leaves of another edition of the *Donatus* were found at Haarlem in a MS. Cartulary, ranging from 1330-1477; again, two vellum leaves of an *Abecedarium*, presumably belonging to the same group of books, were found in a fifteenth-century MS. pertaining to a Haarlem family; and again, fragments were found in the binding of a book printed at Haarlem in 1486. Therefore, the discovery at Utrecht of fragments of the Costeriana cannot yet be accepted as evidence that these books were printed at that place; least of all when we consider that one portion of them was found by the librarian, and another by the archivist, of Utrecht, both men who had for a considerable number of years the question of the invention before their eyes and their minds, and who were in consequence constantly on the look out for things of this kind. Remove these two men to other places, where they would have similar opportunities for examining MSS. and printed books, and the chances are that fragments of Costeriana will turn up in quite different towns.

J. H. HESSELS.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- À BALZAC, la Ville de Tours. Paris: Rouam. 5 fr.
BAUMGART, H. Handbuch der Poetik. Eine kritisch-histor. Darstellg. der Theorie der Dichtkunst. Stuttgart: Cotta. 10 M.
BERNARD, L'Algérie qui s'en va. Paris: Plon. 4 fr.
DE IMOLA, B. de Rambaldi, Comentum super Dantis Alighierij comediam nunc primum integre in lucem editum. Sumtibus G. Warren Vernon cura J. Ph. Lacaita. Milan: Hoepli. 75 fr.
DE MOUY, C. Lettres athéniennes. Paris: Plon. 4 fr.

purpose of mystifying everybody with respect to the Costeriana. Taking advantage of Dr. Campbell's mistake mentioned above, Dr. Van der Linde goes further and attributes to the printer of the *Speculum* all the books printed in Holland which cannot be ascribed as yet to any printer.

FISCHER, H. Ludwig Uhland. Stuttgart: Cotta. 3 M.
 GENAUCK, C. Die gewerbliche Erziehung durch Schulen u. s. w. im Königr. Belgien. II. Gewerblich-technischer Thl. Reichenberg: Fritzsche. 5 M.
 GRUEL, L. Manuel historique et bibliographique de l'imprimeur de reliures. Paris: Gruel. 70 fr.
 RUNGE, H. Courtiz de Sandras u. die Anfänge d. Mercure historique et politique. Ein Beitrag zur Geschichte der period. Presse im 17. Jahrh. Berlin: Weber. 1 M. 60 Pf.

THEOLOGY.

USTERI, J. M. Wissenschaftlicher u. praktischer Commentar üb. den ersten Petrusbrief. 1. Thl. Die Auslegung. Zürich: Hübner. 5 M.

HISTORY, LAW, ETC.

BARON, J. Abhandlungen aus dem römischen Civilprocess. III. Der Denuntiatio-process. Berlin: Simion. 6 M.
 DEMELIUS, G. Schiedsleid u. Beweisleid im römischen Civilprocess. Leipzig: Taubnitz. 6 M.
 EGEL, E. Die St. Galler Täufer. Geschildert im Rahmen der städt. Reformationsgeschichte. Mit Beiträgen zur Vita Vadiani. Zürich: Schulthess. 1 M. 40 Pf.
 NOLDEKE, Th. Die Ghassanischen Fürsten aus dem Hause Gafna's. Berlin: Reimer. 4 M.
 ROTHAN, G. La France et sa politique extérieure en 1867. T. III. Paris: Calmann Lévy. 7 fr. 50 c.
 TRINIUS, A. Märkische Streifzüge. 3. Bd. Minden-L.-W.: Bruns. 5 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

RÉVÉREND, A. Annuaire de l'électricité pour 1887. Paris: Tignol. 10 fr.
 SCHULZE, F. E. Zur Stammesgeschichte der Hexactinelliden. Berlin: Reimer. 1 M. 60 Pf.
 TENCHINI, L. Cervelli di Delinquenti. Ricerche di anatomia. Memorie. I, II. Turin: Loescher. 11 fr.

PHILOLOGY, ETC.

BARTSCH, K., et A. HOERNING. La langue et la littérature françaises depuis le IX^e jusqu'au XIV^e siècle. Paris: Maisonneuve. 15 fr.
 BLUMNER, H. Technologie u. Terminologie der Gewerbe u. Künste bei Griechen u. Römern. 4. Bd. 2. Abth. Leipzig: Teubner. 7 M. 20 Pf.
 CASTETS, F. Recherches sur les rapports des chansons de geste et de l'épopée chevaleresque italienne. Paris: Maisonneuve. 6 fr.
 CHABANEAU, Ch. Sainte Marie-Madeleine dans la littérature provençale. Paris: Maisonneuve. 12 fr.
 CORAY, J. Œuvres posthumes de T. 5, contenant ses notes sur le traité du régime dans les maladies aiguës et de l'ancienne médecine d'Hippocrate, p. p. N. M. Damales. Athens: Beck. 5 fr.
 ERNAULT, E. Du parfait en grec et en latin. Paris: Vieweg. 6 fr.
 FORESTIER, R. De Apulei quae fertur physiognomia recensenda et emendanda. Leipzig: Teubner. 1 M. 20 Pf.
 GUILLAUME, P. Historia Petri et Pauli. Mystère en langue provençale du 15^e siècle. Paris: Maisonneuve. 7 fr. 50 c.
 KNAACK, G. Callimachen. Berlin: Weidmann. 1 M.
 MATTHIAS, Th. Zu alten Grammatikern. Leipzig: Teubner. 1 M. 60 Pf.
 PÄNINI'S Grammatik. Hrag., übers., erläutert etc. v. O. Böhltingk. 5 Lfg. Leipzig: Haessel. 6 M.
 RHEBECK, O. Geschichte der römischen Dichtung. I. Dichtung der Republik. Stuttgart: Cotta. 7 M.
 THROPHYLACTI SIMOCATTA historiae. Ed. C. de Boor. Leipzig: Teubner. 6 M.
 WOHLER, M. Die Platonhandschriften u. ihre gegenseitigen Beziehungen. Leipzig: Teubner. 2 M. 40 Pf.
 ZIOECKI, B. Alixandre dou Pont's Roman de Mahomet. Ein altfranzösisches Gedicht d. XIII. Jahrh., neu hrag. Oppeln: Franck. 3 M.

CORRESPONDENCE.

THE CODEx AMIATINUS.

Cambridge: May 28, 1887.

The ACADEMY of April 30 contained an interesting letter from my friend Mr. G. F. Browne on the Codex Amiatinus and other matters. On some of his observations and suggestions I wished to offer a few remarks at once, but soon found myself obliged to leave the subject alone for two or three weeks.

In the admirable paper which opened the discussion about the Codex Amiatinus in the columns of the ACADEMY some fifteen weeks ago (February 12), the Bishop of Salisbury invited attention to the discovery made by Dr. Peter Corssen of Jever, that much of the prefatory matter of the great MS. is closely connected in language with certain chapters of the *De Institutione* of Cassiodorus. We are now indebted to Corssen for another suggestion, through which the explanation offered in my own letter in the ACADEMY of February 26 has

received a correction on a point of some interest. In a friendly note of March 9, in accepting my interpretation of the evidence as a whole, Corssen expressed himself as not quite satisfied that transcription was the process by which the prefatory matter was derived from the Old-Latin MS. formerly belonging to Cassiodorus. He thought it strange that a Prologue, written apparently for the Old-Latin MS., should be copied as the Prologue to the new Hieronymic MS., with which it did not agree. He also remembered that, when at Florence, he had thought he saw a difference in handwriting between the three Biblical lists on the one hand, and the Prologue and Amiatine Table of Contents (on the verso of the same leaf) on the other. Hence he was tempted to suspect that the Cassiodorian part of the prefatory matter was not transcribed but transferred from the Cassiodorian MS., and to wish to re-examine the handwriting of the Prologue with respect to its relative antiquity. It was however a serious difficulty to him that Baeda had seen the Cassiodorian picture in its original place in the Cassiodorian MS.

Being asked by Mr. Browne, then on the point of starting for Italy, whether I had any queries about the Amiatinus, I mentioned Corssen's doubts, as rendering a careful scrutiny of the externals of the prefatory sheets very desirable. I added that the supposition of an actual transference did not strike me as having much antecedent probability; while on the other hand I could not hold it incompatible with the evidence of Baeda, since (to make the most extreme supposition) he was already eighteen years old in the first year of the quarter-century within which the Amiatinus must have been written. Mr. Browne's own letter now supplies us with ample carefully ascertained details, which leave little room for doubt as to the substantial truth of Corssen's suggestion. Henceforward it may be reasonably assumed that the three new Pandects, as first written, did not include preliminary matter of Cassiodorian origin; and that, when Ceolfrid was about to carry one of the three as a present to the Pope, he tacked into it the magnificent quarterternion which had hitherto stood at the beginning of Cassiodorus's own Old-Latin Pandect. The process was the more natural because Cassiodorus's language in c. 14 makes it tolerably certain that he had caused the quarterternion to be written and painted for insertion into an already existing MS.

Some of the details are of sufficient interest to justify a few comments. On the assumption that the "Temple" sheet was from the first included in the quarterternion (that is, that it was not a single sheet accompanying a ternion), Mr. Browne is evidently right in saying that it must have originally stood as the inner sheet, so that the picture would be on 4 verso, 5 recto. But it seems to me equally clear that the page containing circles filled with matter relating to the Pentateuch must have been the last page of all, in Ceolfrid's Amiatinus at all events, and likewise in Cassiodorus's MS. if the painting and writing on that page are older than Ceolfrid. Matter proper to the Pentateuch alone could not come in between the full Biblical lists; and, moreover, the Old-Latin list, which occupies the recto of the leaf that has the Pentateuch circles on its verso, stands last of the three lists in the text of Cassiodorus. The same consideration virtually determines the order of the two remaining sheets. In the absence of evidence to the contrary, the Hieronymic list on the present 6 recto must precede the Augustinian list on the present 8 recto. This arrangement tallies with Mr. Browne's observation that some of the black pigment of 8 recto has come off on 6 verso. We thus obtain the following table of the original order of pages. To the present numeration is added in

brackets the (supposed) original numeration. It is worth notice that in Bandini's time (1791) the second leaf of the "Temple" picture stood seventh in the quaternion.

4r. (1r.)	Prologue.
4v. (1v.)	[Contents of Amiatinus].
1r. (2r.)	Blank.
1v. (2v.)	[Donation verses].
5r. (3r.)	Picture of Ezra.
5v. (3v.)	Blank.
2r. (4r.)	Blank.
2v. (4v.)	Picture of "Temple," left side.
3r. (5r.)	" " right side.
3v. (5v.)	Blank.
6r. (6r.)	Hieronymic list.
6v. (6v.)	Blank.
8r. (7r.)	Augustinian list.
8v. (7v.)	Blank.
7r. (8r.)	Old-Latin list.
7v. (8v.)	[Circles with matter relating to Pentateuch].

Let us now leave out of account the Contents and the Donation verses, both certainly added by Ceolfrid's order, and the Pentateuchal circles, which are not improbably of the same date: the presence of a feature unknown, if so it be, in English ornamentation is irrelevant except on the otherwise unlikely supposition that the scribe of the Amiatinus was an Englishman. We shall then find that seven out of the eight leaves had originally either writing or painting, or both, on one side, the other being blank; while one (originally the second, though now standing first) was blank on both sides. If however the Pentateuchal circles were executed for Cassiodorus, the last leaf differed from the other seven in having no blank pages. The arrangement of the four sheets is easily explained. The whole of the middle opening being occupied by the great "Temple" picture, the Ezra picture was placed next before it on the right hand of an opening, and the three Biblical lists after it on the right hand of the three openings. The Prologue would naturally be written on the first page, or at least the first leaf, of all, and nothing remained to occupy either page of the second leaf. A table of contents of the (Cassiodorian) MS. would have been superfluous: the third, or Old-Latin list, on the last leaf, was nothing but a table of contents of the identical MS., and certainly not derived from Hilary and Epiphanius, despite the confused introduction of their names. The need of a separate table of contents arose when Ceolfrid prefixed the four sheets to a MS. differing in Canon as well as in version; and accordingly he had the Contents of the Amiatinus written on the back of the Prologue, and the Donation verses on the back of the next or blank leaf. It is true that the books included in the Amiatinus are identical with the books of the second or Augustinian list, but the order is entirely different. It will be observed that Ceolfrid's (supposed) three pages are all verso, and the Cassiodorian pages, with the necessary exception of half the great "Temple" picture, all recto.

Fresh examination is needed to determine with certainty whether, as I have been here provisionally assuming, the first (now the fourth) leaf, equally with the last, belonged to the Cassiodorian Bible. The fact that they are now connected by nothing more than a guard may doubtless be explained by the supposition that the first leaf is a substitute for a predecessor which was removed by Ceolfrid. But other explanations are equally possible. For instance, it would not be unlikely that the crease of the outer sheet of the quarterternion should get damaged in its various shiftings, and that neatness should be restored by a clean cut, followed by mounting on a guard. There is indeed to all appearance no

evidence to show when the mounting took place: it may have been in the eighth century or in the eighteenth. Again, the purple colour of the first leaf is no sign of a different origin. Sometimes the first few leaves of a MS. were coloured thus, sometimes the first leaf only, sometimes the first page only: see Wattenbach, *Das Schriftwesen in Mittelalter*, ed. 2, pp. 111 ff.; Westwood, *Palaeographia Sacra Pictoria*, p. 10. But, whatever be the date of the first or purple leaf, the Prologue written in letters of now faded gold on its first page is as clearly Cassiodorian as the headings to the three Biblical lists. Either it still occupies the same parchment on which Cassiodorus originally caused it to be inscribed, or it was copied on to a new leaf by Ceolfrid's order, the old leaf being discarded; but the latter supposition has the disadvantage of implying that the first leaf was treated exceptionally without apparent reason.

There is, as far as I can see, no ambiguity about the number of books. The Amiatinus has the usual 38 Hebrew books (Lamentations being, as usual, combined with Jeremiah as an appendix: see Heyse and Tischendorf, p. 821), 6 apocryphal books, and the full New Testament Canon of 27, making 71 books in all. This, as might be expected, is the number given in the heading to the Table of Contents added by Ceolfrid; but it cannot without violence be brought into agreement with the 70 of the Prologue. The position of Ruth is too distinct both in the text of the MS. and in the Table of Contents to permit its suppression as a separate unit, and there is no other book which can be left out in the counting. The numerical difference is due to the absence of St. Jude's Epistle from Cassiodorus's Old-Latin Pandect, as attested by the (known) better MSS. of the *De Institutione* and by the list in the inserted leaves alike. Corssen had therefore good reason for saying that the Prologue and the actual contents of the Amiatinus do not agree.

The discovery that the preliminary quaternion of the Amiatinus was transferred bodily from the older MS. renders it in a manner incumbent on me to say a few supplementary words on the place where the Amiatinus was written. Though we are not expressly informed by our authorities that it was written in England, I ventured in my former letter to draw this inference from what they do tell us. I can now no longer plead the argument from the supposed copying of the Cassiodorian matter, a process which manifestly could have taken place nowhere but in England; but the other evidence still seems to me to leave little room for doubt. The Amiatinus was one of three similar "Pandects" having a common origin, the other two of which were destined for the twin Northumbrian monasteries; and it was itself certainly at one time in England, for Ceolfrid was conveying it from England when he died. The difficulty of transporting two out of the three huge books from Rome to the banks of the Wear is doubtless inconclusive. But it remains not easy to see why the third huge book should be dragged there and back again, if it was intended ultimately for the Bishop of Rome; and that this ultimate destination was only an afterthought is hardly credible. The four original statements all alike give no indication that in being carried to Rome the MS. was returning to the place from which it came. Moreover, on such a supposition Ceolfrid's gift would lose most of its special grace and significance. The interest attaching to it would obviously be great, if it were the firstfruits of the introduction of Roman scriptorial art into Northumbria; while no interest of the kind could hang about a mere Italian book restored to Italy. The natural conclusion, in the absence of any evidence to the contrary, is surely that the three new Bibles were written

in England. The handwriting of the Amiatinus is doubtless not like that of a native of these islands; but there is no apparent objection to the explanation which I have offered, that a skilled Italian scribe was probably imported by Benedict Biscop or Ceolfrid, as we know proficients in other arts to have been.

To pronounce with confidence on Mr. Browne's deduction of the ornamentation of the Cassiodorian pictures from Ravenna mosaics requires a knowledge which I do not possess. My own impression is, I must confess, that the similarities are not due to any influence of the one representation over the other, but to parallel descent from common sources in earlier art, Christian and other. On one point alone I may venture to say a word. Apparently the most striking resemblance is that between Ezra's bookcase in the MS. and the bookcase containing the Gospels in the tomb of Galla Placidia. Yet it so happens that five of the glass vessels figured and described by Garrucci (*Vetri ornati di figure in oro*, tab. v.) contain rude delineations of approximately similar receptacles of books, with the two doors similarly open, and, in one or two instances, with similar pediments; the chief difference being in the form of the books, which are rolls, not *codices*. The representations all contain Jewi-h symbols, and we are thus reminded of Tertullian's *armarium Judaicum* (in reference to the Hebrew Canon), and of the ark which was the sacred receptacle of the Law in synagogues (Vitrina, *De Synagoga*, 174 ff.; Schürer, *Gesch. d. Jüd. Volkes*, ii. 374 f., 378). Little seems to be known as to the form of Roman *armaria* for books, and hence it is difficult to tell whether the type of *armarium* thus thrice repeated was in any way peculiar. Again, if it was originally Jewish, the supposed derivation of the picture from the mosaic does not gain in probability. The Jewish ark of sacred books would fitly stand in a picture of Ezra, the traditional restorer of the burnt books of the Old Covenant; and it would hardly less fitly be made the shrine of the Gospels, as representing the New Covenant. But either the two applications must be independent, or the latter must have followed the former: the former could not conceivably be taken from the latter, as would be the case if the MS. imitated the mosaic. Cassiodorus must doubtless have become familiar with Galla Placidia's tomb during his long official career at Ravenna; but he must have been equally familiar with a wide range of art in different parts of Italy, not exclusively in the two or three centres in which we are happy enough to find still some relics of a vanished world. Various purple MSS. probably written in Calabria in the centuries immediately following the time of Cassiodorus, and especially the Greek Rossano Gospels with their choice miniatures, are a warning against holding it unlikely that the splendid leaves which now adorn the Amiatinus were written and painted where Cassiodorus wrote about them, in what was under his direction the busiest of workshops for the production of MSS., his monastery near the southern extremity of Italy.

I must add one word on a remark about Servandus in Dr. Hamann's letter in the ACADEMY of May 7, which is to the following effect: "Servandus, I suppose, published a special recension of the Bible translation of St. Hieronymus, for his name is also cited in the Codex Bibliorum Toletanus." The coincidence of name was known to me when I wrote my former letter, as I had seen an allusion to it in Dr. Hamann's article of 1873; but I purposely refrained from introducing matter which it would have been necessary to set aside at once as irrelevant. The facts are these. At the end of the Toledo MS. is a note, dated A.D. 1016, in which John, Bishop of Cordova, records his presentation of the MS. to the Cathedral of

Seville, stating at the same time that it had been given him by his intimate friend now deceased, Servandus, Bishop of (apparently) Baza in Granada, *auctor possessorque hujus libri*. The document is printed by Palomares in Bianchini's *Vindiciae*, pp. Lf. Thus, the Servandus of the Toledo MS. lived no earlier than the tenth or eleventh century, and can have nothing to do with the Servandus of the Greek inscription in the original hand of the Amiatinus.

F. J. A. HORT.

Oxford: May 28, 1887.

The valuable notice, by the Rev. G. F. Browne, of the miniatures in this most interesting Bible, published in the ACADEMY of April 30 last, contains a passage which may possibly afford a clue to the discovery of one of the lost copies contemporary with the Amiatine volume. Over the head of the Prophet Ezra, represented on the fifth folio of the MS., are the two following lines:

"Codicibus sacris hostili clade perustis
Ezra deo fervens hoc reparavit opus."

These lines are omitted in the engraving of the miniature copied by Garucci in his *Storia d. arte cristiana*, vol. iii., tab. xxxvi.,* but they are given in his *Proemium*, p. 49.

In a copy of the Bible formerly in the library of St. Paul at Ratisbon these two lines are read:

"Codicibus sacris hostili clade perustis
Ezra dō fervens hoc reparavit opus."†

Some years ago I searched in vain for this precious volume at Ratisbon, where the monastery of St. Paul no longer exists. Where is the volume now?

In another copy of the Bible in the Imperial Library of Vienna, described by Lambecius and Bandini, there are prefixed two poems by Alcuine and a prayer for Charlemagne, at the end of which is written

"Codicibus sacris hostili clade perustis
Et Rado fervens hoc reparavit opus."

Hence it has been supposed that the volume had been written under Alcuine by desire of Rado, Abbot of Vedast, near Arras, in 795-815; but Froben (Ed. Anal. Kollari, i. 618) questions this reading, asserting the commencement of the second line to be "Ezra dō fervens," &c.

I. O. WESTWOOD.

UNPUBLISHED UNIVERSITY STATUTES.

University College, Durham: May 25, 1887.

In the Phillips Library, at Cheltenham, is a MS. (No. 876) collection of "Statuta Universitatis Parisiensis," which has never yet been employed by the historian. I have recently examined it at the suggestion of Father Denifle, of the Vatican Archives, the historian of the universities of the Middle Ages. It is a small quarto of seventy-one folios in excellent preservation. The latest statute which it contains is dated 1291, and the MS. was evidently written soon afterwards. I found that it contained a large number of statutes which have never yet been printed, and which fill up many missing links in the history of the university. On sending a report of its contents to Father Denifle, I learnt that they are nearly the same as those of the *Codex Vat. Reg.*, No. 406. It contains only one document not found in the Vatican MS.—a privilege of

* In this and the following plate Garucci has given engravings of Ezra, the tabernacle, and the ruler figure of Christ with the Evangelical symbols, and four standing figures in the angles of the latter drawing—who, I conceive, are intended to represent the four greater prophets—as in various Carolingian MSS.

† *Comm. de vita Alcuini*, p. liv. Froben Analecta, i. 618.

Alexander IV. in 1259, prolonging for a term of five years the *ius non trahi extra* of the university. This and the other hitherto unpublished documents will appear in Father Denifle's forthcoming *Monumenta Universitatis Parisiensis*, which will also contain a republication from the originals or from a collation of the best MSS. of the documents already published (often incorrectly or dishonestly) by Bulaeus and others.

Meanwhile, I should like to notice one *varia lectio* of great interest supplied by the Phillips MS. In the celebrated Charter of Philip Augustus in 1200 occurs the clause, "In capitale Parisiensium scolarium pro nullo forefacto iustitia nostra manum mittet, &c." M. Jurdain, in his valuable *Index Chartarum pertinentium ad Universitatis Parisiensis historiam* (p. 66), gives the French oath taken by the Provost of Paris in accordance with the terms of this Charter, in which "capitale" is translated by "chateil"; and I have no doubt that this is the real meaning of the word. The Phillips MS. here reads apparently "chevetanne," which is, I suppose, a form of, or a mistake for, "chevetaine" (chieftain or captain), which (as I learn from Father Denifle) is the reading of the Vatican MS. Whether or not the oath was ever really taken in this form, the translation of "capitale" by "chevetaine" no doubt arose from an attempt on the part of the university to read a special recognition of the rector into the charter of Philip Augustus. It is certainly curious that this absurd blunder—or rather, perhaps, wilful misconstruction of Bulaeus and nearly all his successors—should have been made so early as the end of the thirteenth century. In the Phillips MS. a late hand has substituted "chateil."

I cannot close this letter without taking the opportunity of calling attention to the deplorable backwardness of Oxford in publishing her priceless collection of archives. When is Oxford going to follow the liberal policy of the Vatican? There is probably no ancient university in Christendom of anything approaching the historical importance of Oxford of whose archives so small a proportion are in print. Not only are they not published, but students have great difficulty in procuring access, either to the originals, or to the valuable MS. collections of Hare and Bryan Twyne, which are not properly archived at all, and which should be lodged in the Bodleian, not in the inaccessible Schools Tower. Could not a university, which carries on a lucrative publishing business, and which spends thousands on unremunerative literary undertakings that have no special claim upon her, afford to publish a complete series of her own archives? If any one wishes to see how the thing should be done, let him spend five minutes in turning over the pages of the magnificent *Statuti della Università e Studio Fiorentino*, published at Florence by A. Gherardi in 1881.

I suppose we shall never get such a collection printed at Oxford without a Jubilee. By the way, 1187 or 1188 is quite as likely as 1186 to be the date of the first really historical evidence for the university's existence—the celebrated visit of Geraldus Cambrensis—for the lively traveller was not particular as to dates. Is it too late to start a centenary?

H. RASHDALL.

COLERIDGE.

Prag, Stephansgasse 3: June 4, 1887.

In the ACADEMY of May 28, 1887, attention is called to the fact that, in the English edition of my *Coleridge*, Lynton is placed on the southern coast of Devon. Quite true. But,

* See Bulaeus T. III., p. 2, and Denifle, *Die Universitäten des Mittelalters*, T. I., p. 7.

being a foreigner, I think it worth while to mention that the German edition has the correct statement: "Südstrand des Meerbusens von Bristol" (p. 207).

I avail myself of this opportunity to add some information about the frontispiece with which Mr. Murray has been good enough to embellish the English edition. It is a reproduction of the etching in Cottle's *Reminiscences*, where it bears the foot-note, "From a painting by Vandyke (1795), in the possession of Mr. Cottle." These words were omitted in the reproduction, I suppose because a hint to the same effect occurs at the end of the third chapter. The etching had to be done in a hurry, and did not come under my eyes until the whole book was bound and ready for sale.

A. BRANDL.

"ARABIA" IN THE LAND OF GOSHEN.

Oxford: June 1, 1887.

Prof. Th. Mommsen, in his article on a newly discovered itinerary of the Holy Land (*Sitzungsberichte*, &c., Berlin, xxvi., 1887), gives an important note on the locality called "Arabia" in the land of Goshen. He mentions the *ῥέμα* 'Araḥiā of the Septuagint (Gen. xli. 33), which perhaps slipped in from Neh. ii. 19. But it is noteworthy that Herodotus (ii. 158) already knows the name of Arabia in the neighbourhood of Bubastis. Pliny also (*H. N.* vi., xxix. 165), according to Prof. Mommsen's reading, has "sinus quem Arabia seu An vocant."

Can it be that the word Arabia represents the Hebrew *Arba* in the old name of Hebron, *Kirjath Arba*? *Arba*, the father of Anak, was the founder of Hebron, which was built seven years before Zoar of Egypt (Numbers, xiii. 22). The connexion of these two cities in an old document could be explained by the fact that the tribe of Arba invaded Egypt from Hebron, and built there the town of Arba. Until a name is found in Egyptian documents to upset the identification of Arba with Arabia, it is allowable to suppose that Greek and Latin writers may have turned the unknown Arba into the well-known Arabia. I should not like to suggest that the name of Anak might be connected with *An*, thus explaining Pliny's *An*; but I have always been tempted to consider the *ῥ* in such proper names as Balak, Amalek, and Anak as a suffix. Balak would thus be "one who belongs to Baal" or Bel; Amalek, a tribe worshipping Amal = Am-el, and perhaps also *Dameshek* (Damascus)—a town consecrated to a deity called Demesh, or something like it. At all events, we may compare it with Kemosh—a name which still awaits explanation.

A. NEUBAUER.

"THE STRUCK EAGLE STRETCHED UPON THE PLAIN."

Liverpool: May 31, 1887.

In his review of Mr. Welldon's translation of the *Rhetoric*, of Aristotle, in the ACADEMY of May 28, Dr. Sandys refers to a fragment preserved by the scholiast on Aristophanes (*Aves*, 808) as "the original source of Byron's famous simile in 'English Bards and Scotch Reviewers.'"

That this was the case may well be doubted. In his lines "To a lady singing a song of his composing," Waller had already written:

"That eagle's fate and mine are one,
Which, on the shaft that made him die,
Espy'd a feather of his own,
Wherewith he wont to soar so high."

This is at least as likely to be the source from which Byron drew his inspiration as is the fragment preserved by the scholiast—a kind of author with whose works Byron was scarcely the man to be familiar.

S. H. BOULT.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, June 13, 8.30 p.m. Geographical.
TUESDAY, June 14, 7.45 p.m. Statistical: "The Statistical Story of the Suez Canal," by Mr. Joseph Ra Mo.
8 p.m. Colonial Institute: "Colonisation," by Sir Francis W. de Winton.
8.30 p.m. Anthropological: "Exhibition of Hag-stones from Kincardineshire," by the Earl of Ducie; "Exhibition of Guancho Skulls," by Mr. H. Wallach; "Hittite Ethnology," by Capt. C. R. Conder.
THURSDAY, June 16, 8 p.m. Linnean: "Flora of Manipur and Kohima," by Mr. O. B. Clarke; "Orchid Fertilization," by Mr. H. J. Veitch; "Ferns of Borneo," by Mr. J. G. Baker; "Japan Fungi," by Mr. K. Ito; "South African Botany," by Mr. H. Bolus.
8 p.m. Chemical: "The Thermal Constants of a Liquid Mixture," by Profs. W. Ramsay and S. Young; "Derivatives of Hydrindonaphthene and Tetrahydronaphthalene," by Dr. W. H. Perkin, Jun.; "The Formation of Closed Carbon Chains in the Aromatic Series," by Mr. F. S. Kipping and Dr. W. H. Perkin, Jun.; "The Action of Ethylmagnesium Bromide on Ethylic Sodacetate," by Dr. P. C. Fraser and Dr. W. H. Perkin, Jun.; "Derivatives of Pentamethylene," by Dr. H. G. Colman and Dr. W. H. Perkin, Jun.; "Derivatives of Hexamethylene," and "An Attempt to Synthesise a Carbon Ring containing Seven Carbon Atoms," by Dr. P. C. Fraser and Dr. W. H. Perkin, Jun.
8.30 p.m. Antiquaries.
8.38 p.m. Historical: "The Historical Connections of the Hittites," by Capt. C. R. Conder.
8.30 p.m. Anglo-Jewish Historical Exhibition: "Jewish Parallels having regard to Anglo-Jewish History," by Dr. Graetz.
FRIDAY, June 17, 8 p.m. Philological: "The Pre-Chinese Language of China," by Prof. Terrien de Lacouperie.
SATURDAY, June 18, 2 p.m. Geologists' Association: Excursion to the Mount, Ealing, and Horsington Hill.

SCIENCE.

The Life of Words as the Symbols of Ideas. By Arsène Darmesteter. (Kegan Paul, Trench, & Co.).

La Vie des Mots, étudiée dans leurs Significations. Par Arsène Darmesteter. (Paris: Delagrave.)

THE English translation of this book appeared some time before the French original. I have thought it desirable to wait for the publication of the latter before reviewing the book, because, although the translation was obviously the work of no unskilful hand, there seemed reason to suspect that certain passages to which I was disposed to take exception might possibly not quite accurately represent the author's meaning. In one or two cases this suspicion seems to have been justified; and in preparing the work for publication in its original language the author has subjected it to careful revision, and has added several new illustrations, which are not only interesting in themselves, but are useful as explaining certain points which in the English edition seemed a little obscure. It may therefore be hoped that the delay in the appearance of this notice will be compensated for by the opportunity which it affords of rendering my criticism more pertinent and complete.

It is scarcely necessary to say that a philological work by M. Arsène Darmesteter is thoroughly scholarly and thoughtful; but it seems to me that it has one serious fault, to which it is necessary to call attention at the outset. To do so is to begin at the beginning, for the very first sentence of the book is an example of the fault in question. The statement that words or languages are living organisms is a metaphor which is sure to be seriously misleading unless it is accompanied by an explicit caution against its misuse. M. Darmesteter is so far from having thus guarded it that he expressly states that there

is no metaphor at all in the case. In his opening sentence he says:

"It is now a commonplace truth that languages are living organisms whose life, though a purely intellectual one, is none the less real, and is in truth comparable to that of plants and animals."

In examining the truth of this proposition it will be of advantage to illustrate the matter by a somewhat extravagant supposititious case. Let it be supposed, then, that there exists an organism which is, to all appearance, a living animal of high organisation, performing all the characteristic functions of animal life—such as nutrition, waste and reparation of tissue, and reproduction; but that we have reason to know that these apparently vital changes, instead of being really performed by the organism itself, are absolutely and entirely due to the acts of a number of human beings. Should we be entitled to say that such an organism was in a "real" or unmetaphorical sense a living animal? Most certainly not. But it is obviously this imaginary simulacrum of an animal, and not any creature that really possesses life, to which language has a genuine analogy. At first sight, therefore, it would appear, not only that the ascription of "life" to language is purely metaphorical, but that the analogy embodied in the metaphor is wholly fallacious.

I have, however, neglected one important consideration which tends in some degree to qualify this conclusion. To make the parallel complete, it is necessary to suppose that our simulacrum of an animal is so constituted that its state or aspect at any stage of its development exercises an influence over the human agents, determining them, each according to his individual character, to perform in some special way the actions on which the further development of the organism depends. On this supposition, it would still be a mere figure of speech to say that the organism was alive; but the power which (as the result of its previous history) it possessed of influencing the actions of its human creators would present a certain analogy to those internal forces by which a living organism calls forth and modifies the operation of external agencies upon itself. And consequently the laws regulating the development of this quasi-animal would be more or less capable of comparison with the laws affecting the development of a really living organism.

Such (in opposition to extreme views on either side) seems to be the true state of the matter with regard to language. On the one hand, languages or words are certainly not living beings. On the other hand, the analogy between the history of a language and the life-history of an animal or plant is, when wisely used, a valuable and suggestive one; and so is the somewhat different analogy (with which M. Darmesteter is, in this book, more specially concerned), between an individual word and a living organism, and between a language as a whole and the fauna or flora of a geographical province. But in order to use these analogies wisely, we must constantly remember that they explain nothing. They may frequently suggest an explanation; but whether the suggestion is to be accepted depends on the question whether in the

particular case there is a real analogy of causes or a mere superficial resemblance of phenomena. Delusive analogies are in this department peculiarly abundant. For example, there is an apparent similarity between the phenomenon of biological heredity, and the fact that languages or words give rise to others more or less resembling themselves. But whatever may be the nature of the mysterious causes of the law that in the organic world the offspring tends to be like its parent, we can at any rate assert that they have nothing in common with the perfectly obvious causes that produce the similar phenomena in the domain of language. On the other hand, I do not quarrel with M. Darmesteter for saying that "in language, evolution by natural selection* is a fact." It would, I think, be possible to show that the analogy here suggested is, within certain limits, a legitimate one.

Although it is a pity that M. Darmesteter should have apparently lent his support to the fallacy that language possesses "life" otherwise than in a highly metaphorical sense, the fault is one of expression only. Unlike some other writers, he clearly perceives that the development of language is due, not to any occult forces inherent in words themselves, but entirely to the causes which influence the volition, or determine the involuntary actions, of personal agents. The object of the present work is to give an account of the influences which produce changes of meaning in words, which occasion the rise of new words and the disuse of old ones. The book consists of a course of lectures delivered to the author's classes at the Sorbonne, and is in some parts rather elementary; but it is an excellent introduction to the study of a too much neglected branch of linguistic science. M. Darmesteter need not have apologised for the fact that he has drawn his illustrations exclusively from the French language, for the most interesting portions of the book are certainly the examples which he has furnished from his own investigations into the history of French words. The full exposition of the results of these researches is reserved for the author's dictionary, which is announced as now ready for the press; but the few specimens which the plan of these lectures has permitted him to give are sufficient to show that the forthcoming dictionary will make an epoch in French philology. One interesting example is the treatment of the word *timbre*, to which Littré assigns twelve distinct senses, but without attempting to show their mutual connexion. M. Darmesteter traces these senses in their logical development from the primitive notion indicated by the derivation from the Latin *tympanum*. The word *canard* in the sense of "hoax" is explained as an allusion to the obsolete proverbial phrase "to sell anyone half a duck" (pretending that it is a whole one). Several other proverbial expressions, now enigmatical, are elucidated by a reference to their original form. "Sot comme un panier" was formerly "sot comme un panier percé." "Triste comme un bonnet de nuit sans coiffe" has now become simply "triste comme un bonnet de nuit."

* In the French edition he says, more guardedly, *le transformisme*.

Probably few Frenchmen know why a bad logician is said "to reason like a drum." The original phrase, it seems, was "to reason like a *wet* drum," the point of the joke being a play on the words *raisonner* and *résonner*. Nothing is more characteristic of the Romance languages than the frequency with which metaphorical expressions, originally of the nature of slang, have completely displaced the words for which they were substituted, as in the case of *tête* from *testa*, "potsherd," and *jous* from *gabata*, "porringer." M. Darmesteter adds one or two less known instances. *Pucelle*, "virgin," is derived from *pullicella*, "chicken"; and in the same way in Provençal the word for "girl" is *tsato*, originally "cat." The process is still going on in French; popular language replaces *tête* by *boule* (even going so far as to say *perdre la boule* for *perdre la tête*), and *jambe* by *quille*. Of course, similar expressions exist in English, such as "nut" for head, "pins" for legs; but in English slang metaphors do not show the same tendency as in French to become, if the expression may be permitted, an inconvertible currency. Perhaps the very oddest instance of this process is to be found in the history of the word *truie*, a sow, which, if M. Darmesteter is right, is ultimately derived from the name of Troy! *Porcus troianus*, or in vulgar Latin *porcus de Troia*, denoted a stuffed pig, the reason for this designation consisting in an allusion to the famous wooden horse. Afterwards, as has happened in many other instances, the word which properly referred to the animal as prepared in a particular way for the table was transferred to the living animal. The etymologies given by M. Darmesteter are seldom open to question; but it seems scarcely possible to reconcile with phonetic laws his derivation of *biche* (fawn) from the Latin *bestia*.

The French edition of the work has an interesting appendix, containing La Bruyère's remarks on the losses which the French language had undergone before his time, accompanied by a philological commentary. M. Darmesteter has been fortunate in his English translator, whose rendering, though extremely free, seldom fails to convey a correct impression of the writer's meaning. The index of the translation, by the way, is much more conveniently arranged than that appended to the French edition.

HENRY BRADLEY.

OPINIONS OF SOME CONTINENTAL SCHOLARS ON THE MOABITE STONE.

A CORRESPONDENT writes: The Mesha inscription is of such great importance for Biblical history that we should have expected to find the leading Semitic scholars in this country expressing their opinion on the recent attempt to subvert its authority. But we have waited in vain for anything from Dr. W. Wright at Cambridge or Prof. Sayce at Oxford. It seems that Continental scholars also do not find it worth their while to notice Mr. Löwy's discovery. I think it therefore my duty to publish their views as expressed in private correspondence. We shall see that Mr. Löwy was certainly right when he said in his article in the *Scottish Review* (April, p. 234):

"The present evidence as to the spuriousness of the stone cannot be set aside, though it may offend

the *amour propre* of a few men who, come what may, will persist in upholding their assertions as to the authenticity of the inscription."

The opinion of M. Clermont-Ganneau is known from his article in the *Journal Asiatique* (January, 1887), on the excellent monograph of Profs. Socin and Smend. M. Renan has an article on M. Ganneau in the *Journal des Savants* (March, 1887). Moreover, an extract from a letter addressed by him to a friend in England has appeared in some weekly papers of this country, in which he says (April 23, 1887): "Un nouvel examen de la pierre! mais tous nous l'avons fait vingt fois; je l'ai réexaminée encore il y a quelques jours. Tout doute serait une insanité." He adds that MM. de Vogüé and J. Derenbourg are of the same opinion as himself.

M. Rubens Duval, the well-known Syriac scholar, and a collaborator in the *Corpus Inscriptionum Semiticarum*, writes (on May 14, 1887) the following:

"M. . . m'a apporté le No. du *Scottish Review*, en me demandant une recension pour le *Journal Asiatique* ou la *Revue Critique*, mais après la lecture de l'article, j'ai pensé qu'il valait mieux se taire; je me suis contenté d'en toucher quelques mots hier à la Société Asiatique, pour montrer l'insanité. pour ne pas dire le ridicule de ce travail. J'ai été voir la stèle, nul doute que les caractères sont vieux, ils portent le même pointillé que la surface."

The celebrated Semitic palaeographer, Prof. J. Euting, of Strasbourg, writes (May 18, 1887) as follows:

"Herr L. hat nicht das Zeug zu einem Paläographen. Ich habe den M. Stein vor Jahren geprüft, und habe keinerlei Merkmale von Fälschung an ihm entdecken können. Von Neuheit der eingegrabenen Züge ist keine Rede; und so 1870 gab es keinen Epigraphiker, der im Stande gewesen wäre, divinatorisch jene Formen zu ersinnen, die den Keim zu allen Späteren bilden. . . . Nöldeke ist betreffs des Mesa auch meiner Ansicht."

Lastly, Prof. Socin at Tübingen writes (May 19, 1887):

"Löwy's B-hauptungen sind absolut absurd. Aus inneren Gründen ist der Mesastein absolut echt. Kautzsch und ich sind derselben Meinung; mein Freund hat zwar nur ein Fragment; ich den Mesastein sehr genau gesehen; es ist nicht wahr, dass die Buchstaben der Verwitterung etc. nicht ausgesetzt sind."

CORRESPONDENCE.

COMPENDIUMS IN GREEK PALAEOGRAPHY.

Jesus College, Oxford: June 7, 1887.

May I supplement Mr. Allen's interesting account, in the ACADEMY of June 4, of contractions in Bodleian MSS. by some notes I made lately when collating the Bodleian Epictetus' Dissertations (Auct. i. 4.13)—a MS. of the twelfth century?

The note for *ελα*, with both accent and breathing, occurs frequently throughout the MS. (see Vitelli, in *Museo Italiano*, vol. i.).

ap in *ὁράσεις* (fol. 35a, l. 17) is indicated by the same note as in *γὰρ* (Lehmann, table 9, § 50, No. 30), namely, the looped line used for *ep* (table 5, § 33, l. 1), but slanting from left to right.

τws in *ἀληθῶς* (fol. 23a, l. 12) by the sign of *av* (as in table 8, § 47, last example), with two dots for the *τ* (cf. Lehmann, p. 46 fin.). *τov* in *ἀντισχυρτον* (fol. 42b, l. 10, at end of line) by a horizontal line, with a dot under it, and the slanting stroke for *ov* above.

avri (fol. 65b, l. 1) by the note for *av* (table 4, § 27, l. 1), followed by *ri*.

The note for *eri* (Lehmann, table 10, § 57) has sometimes (e.g., fol. 29b *im.*, 34b, l. 9 *ab im.*), a wavy, whip-like continuation of the slanting stroke from the top instead of the right-hand dot.

Lastly, I may notice the symbol for *εσρα*, not mentioned by Gardthausen, on p. 258 of his *Palaography*, viz., two *ε*-like characters, with a horizontal stroke through the middle of each.

WALLACE M. LINDSAY.

THE ETYMOLOGY OF "MERIDIES."

Hampstead: June 6, 1887.

Mr. Whitley Stokes, in noticing the contents of the recent *Bulletin* of the Société de Linguistique in the ACADEMY of June 4, has mentioned the ingenious explanation which M. Bréal gives of the ending *i* of the first element in *meri-dies* as that of an original locative *meri* = "medi" "mid." Without having access to the original article, I may yet venture to point out that Zend grammar might have furnished the distinguished French savant with much more convincing evidence in favour of his hypothesis than he could derive from Sanscrit *madhyam-dina*, a rather doubtful "example of a masculine locative in *am*."

We find the identical use of the locative singular of *maidhya*—Latin *medius* in the Zend names of the *Gahambār's*, or "yearly seasons," *maidhyōi-zaremaya* and *maidhyōi-shema*, which literally mean "mid-verdure (mid-spring)," and "mid-summer" respectively. That the first element of these compound forms is the locative *maidhyōi* (=Skr. *madhye*), not *maidhyō*, as read in former editions of the *Avesta*, has been conclusively proved by Prof. Geldner (see Kuhn's *Zeitschrift für vergl. Sprachforschung*, xxvii. 256) from the evidence of the complete MS. material he has collected for his new edition of all extant Zend texts. In fact, it is alone the diphthong *ōi* of the preceding case-ending which can account in *maidhyōi-shema* for the phonetic change of the initial *h* of the second element *hama* (Skr. *samā*, summer) into *sh*.

For the above Zend terms we may assume the same derivation from adverbial locatives as has been suggested by M. Bréal for *meridies* (from "meri die"); in a third instance, however, we can actually trace it. In the *Crôsh Yasht* of the *Yasna* (57, 6), we find the length (or depth) of a bundle of sacred twigs (*barecma*) determined by the adjective *maidhyōi-paitistāna*, evidently meaning—"to the mid-leg." The original adverbial expression from which this adjective has been derived is still preserved in a passage of the *Vendidad* (8, 8=15, 47), where we read of a grave being dug *maidhyōi paitistānē* (locative sing., corresponding to Skr. *pratishtānē*), i.e., to the depth of the mid-leg.

M. AUREL STEIN.

SCIENCE NOTES.

THE occasion of Mr. Tyndall's resignation of the professorship of natural philosophy at the Royal Institution has been availed of to invite him to a complimentary dinner at Willis's Rooms, on Wednesday, June 29, "in recognition of the services he has rendered to the cause of scientific progress." The chair will be taken by the president of the Royal Society, and the number of tickets will be limited to 280.

WE learn that the coloured plates issued in *Familiar Wild Flowers*, *Familiar Garden Flowers* and *Familiar Trees* are about to be used in the museums at Kew Gardens.

THE May number of the *Matériaux pour l'histoire de l'homme* contains an original memoir of importance by Dr. R. Collignon, entitled "Les Ages de la Pierre en Tunisie." The author spent three years (1883 to 1886) in Tunis, carrying out investigations for the Anthropological Society of Paris; and a summary of his results, illustrated by maps, is

presented in this memoir. It is interesting to note that he has discovered in conglomerates near Gafsa palaeolithic implements similar in type to those of Chelles and St. Acheul. Worked flints, whether palaeolithic or neolithic, are most abundant in the southern part of Tunis, if not confined to this area. A limited district, including the mountainous country of Ellez, is characterised by its megalithic monuments. There seems to have been a race of dolmen-builders distinct from the workers of the stone implements; and survivals of these ethnic types may possibly be recognised in the present population of Tunis, each type still being represented in its ancient area.

MEETINGS OF SOCIETIES.

CAMBRIDGE ANTIQUARIAN SOCIETY.—(Annual General Meeting, Monday, May 23.)

THE Rev. G. F. Browne, president, in the chair.—The following officers were elected for the next academical year: president—Prof. A. Macalister; vice-president—the Rev. G. F. Browne; new members of council—Prof. W. W. Skeat, Prof. J. H. Middleton, N. C. Hardcastle; secretary—the Rev. S. S. Lewis.—The retiring president gave a review of the work of the society during the two years past, during which he had filled the chair, paying a well-deserved tribute of praise to Mr. Clark's "monumental" work, *The Architectural History of the University and Colleges*, and gratefully acknowledging the assistance that he had received from the council and officers of the society.—The secretary read the annual report for 1886-87, which enumerated the publications of the past year, and promised the history of Bottisham by Mr. Hailstone and several other valuable works in the press.—Mr. Manning exhibited a bronze seal seven-eighths of an inch in diameter, found at Grantchester about 1840, and bearing the legend

S^r. JEHAN. SALLE. ESCVIER.

The seal appears to date from the middle of the fifteenth century, and may have belonged to a member of the Salle family of Cambridge, one of whom, William Salle, is mentioned by Blomefield (*Collectanea Cantab.* p. 13) as patron in the year 1408 of the Rectory of Kingston in that county.—Mr. Graham F. Pigott exhibited some pewter plates lately found during coprolite excavations at Abington Pigotts. Mr. Pigott also exhibited a fragment of a bowl of Samian ware, showing that it had been mended by drilling holes and placing rivets in it (*plumbo commissa*), before it was finally thrown away from an old Roman veteran's holding.—Mr. G. F. Browne showed a number of outlined rubbings of sculptured stones in Rome, Ravenna, Bologna, and Mantua. The Roman examples were chiefly slabs and posts of white marble, preserved as fragments in the walls and yards of various churches, or lying in the Forum and Colosseum. The original idea seemed to have been the imitation for church purposes of bronze screens; actual imitations in white marble, dating from the time of the Caesars, are found in the palaces of Caligula and Domitian. One bronze screen remains *in situ* in the window of the crypt of S. Apollinare in Classe, of which a rubbing was shown; it is of the horse-shoe pattern, with each of the open spaces occupied by a Latin cross. The early Christian churches in Rome appear to have had choirs enclosed with these marble screens, as in the present Church of S. Clemente. The mosaic in the roof of the Baptistery at Ravenna shows that they were used also to fill the spaces between the pillars on either side of the presbytery. The three screens which now form the fronts of three altars in S. Vitale would exactly fill those spaces in S. Vitale. Others of the sculptured stones appear to have been imitations of mosaic pavements, notably the one used as a screen in front of the N.E. chapel in S. Apollinare Nuovo. Others, bearing reliefs of peacocks feeding out of vases and so on, may have been originally imitations of wall paintings. One rubbing of large size, representing the united portions of a stone built into the cloister wall at S. Lorenzo fuori, showed a round-headed window of solid stone, covered with intricate interlacings and bearing a cross formed of interlacing bands, six

small circular openings for the admission of light being involved among the scrolls. An example of the "lion and unicorn" on either side of a tree, was shown from a back yard at Sta. Maria in Cosmedin in Rome; and a human being with a large cake of bread, the only example of a human being on the stones shown, from a post lying in the Colosseum. In all cases the ornamentation of the stones showed an abundance of interlacing work; but it was stiff and monotonous and frequently formed of isolated pieces of pattern fitted together, without perception of the principle so marked in the English and Scottish stones—that of continuity and endlessness. Thus a pattern which seemed to be interlacing circumferences of circles was found to be entirely composed of separate rhombuses, with their sides curved inwards, linked together. The mosaic of the roof of Sta. Costanza is throughout of this pattern. An instance of the use of interlacing ornament for sepulchral purposes was shown—a stone built into the wall of the ante-chapel in the archiepiscopal palace at Ravenna, with a large cross, interlacing border, and sepulchral inscription commencing *crux sancta adjuva nos in iudicio*. Examples of stones cut into the shape of Latin crosses and covered with ornament were shown from S. Petronio at Bologna, the ornament being chiefly scroll-work with leaves and flowers. In two cases one side of the upright stem and head of the cross was covered with interlacing work, forming a near approach to some of the Anglian cross-heads. One of the "Arian crosses" at Ravenna was shown and its great similarity to the Bologna crosses pointed out, with the suggestion that the decoration of the face and back of the cross may possibly have been Arian in origin. The interlacing work on a marble well-head from Mantua, now in the South Kensington Museum, was the best of the Italian work shown, the borders being of the same pattern as the borders of the smaller of the great crosses at Sandbach. On the whole, the Roman interlacing work, as compared with the Anglian, was very poor and stiff, without genius and life. Benet Biscop and Wilfrith, finding it in use in Rome and Lombardy, probably introduced it for religious purposes into Northumbria, where the Anglian genius took it up, and aided by Hibernian skill, due to generations of previous practice in the art, brought it to the perfection it reached in the stone-work of the kingdom.—Prof. Humphry proposed a vote of thanks to Mr. Browne both for this highly interesting communication and for the energy and self-sacrificing kindness that had marked his tenure of the presidential chair, and had so ably maintained the prosperity of the society. The vote was carried by acclamation.

ANTHROPOLOGICAL INSTITUTE.—(Tuesday, May 24.)

FRANCIS GALTON, Esq., president, in the chair.—Dr. George Harley read a paper on the "Relative Recuperative Powers of Man living in a rude and Man living in a highly civilised State," in which he brought forward a number of hitherto unpublished though mostly well-known facts, demonstrating that the refining influence of civilisation has not been altogether the unalloyed boon so fondly imagined. For the cases cited went far to demonstrate the fact that, while man's physique as well as his mental power has increased during his evolution from a barbaric state into a condition of *bien-être*, his recuperative capacity, on the other hand, has materially deteriorated. In fact, it appeared from the examples cited that every appliance adding to man's bodily comfort, as well as every contrivance either stimulating or developing his mental faculties, while increasing his personal enjoyments, materially diminishes his animal vitality, rendering him less able to resist the effects of bodily injuries, or recover from them as well and as quickly as his barbaric ancestors, or his less favoured brethren.—Mr. G. L. Gomme read a paper on the evidence for Mr. McLennan's theory of the primitive human horde; and a communication by Mr. Samuel Gason on the Dieyerie Tribe of South Australia was also received.

ARISTOTELIAN SOCIETY.—(Monday, June 6.)

SHADWORTH H. HODGSON, Esq., president, in the chair. The report of the executive committee

and financial statement for the eighth session were adopted. The following were elected officers of the society for the coming year: president—Shadworth H. Hodgson; vice-presidents—S. Alexander, Prof. W. R. Dunstan, and the Rev. E. P. Scrymgeour; hon. secretary—H. W. Carr.

FINE ART.

GREAT SALE of PICTURES, at reduced prices (Engravings, Chromos, and Oleographs), handsomely framed. Everyone about to purchase pictures should pay a visit. Very suitable for wedding and Christmas presents.—GEO. REES, 110, Strand, near Waterloo-bridge.

Historia Numorum. By Barclay V. Head. (Oxford: Clarendon Press.)

THIS large volume challenges our attention as the most ambitious effort made in the sphere of numismatic literature since the appearance of Mionnet's catalogues of Greek and Roman coins more than sixty years ago—we had almost said since Eckhel at a yet earlier date published the famous book which has suggested to Mr. Head the title of his work. Mionnet's score of volumes purport to be a mere catalogue of all known Greek and Roman coins, and contain neither notes nor introduction; the bulk of Eckhel's work, on the other hand, consists of his voluminous dissertations on the more interesting pieces of each series. Since their day Prof. Mommsen and M. Babelon have issued excellent works on the Roman Republican series constructed on Eckhel's system; while M. Cohen has compiled a very complete catalogue of the Roman Imperial series in the drier and more condensed form of Mionnet. But till Mr. Head, no one has endeavoured to grapple with the enormous problem of arranging the whole Greek series, before whose difficulties those of the coinage of Rome are as nothing. Mr. Head has endeavoured to combine, as far as is possible, the methods of Eckhel and Mionnet. He commences with a general introduction to the study of Greek numismatics, and notes, in the course of the work, the peculiarities of interesting issues; but, at the same time, he endeavours to be as complete in giving lists of the varieties of the coinage of each city and king as the limits of a single volume allow.

It is obvious that in the space which Mr. Head has prescribed for himself it is impossible either to compete with lengthy works like Lenormant's *Monnaie dans l'Antiquité* or Brandis' *Metrologie* in discussing the general principles of numismatics, or to supply the place of monographs like his own "Coins of Ephesus" or Prof. Gardner's "Coins of Elis" in giving elaborate lists of issues accompanied by the reasons which explain their classification.

What Mr. Head has succeeded in doing is to produce an excellent introduction to the study of Greek coins in all its branches—a thing for which coin-collectors, foreign and English, have been sighing for the last half century. It is actually a fact that up to the present year there existed no single book from which it was possible to gather a general knowledge of Greek coins. There were short general sketches in plenty, most of them quite out of date, and a certain number of useful monographs each dealing with some section, vertical or horizontal—if we may use the terms—of the subject, but no general guide which could serve to ground a student

in the whole of it. We are glad that the long-desired book has issued from the Coin Room of the British Museum, where more good work in the field of Greek numismatics has been accomplished in the last twenty years than in any two foreign museums; and are also pleased to see that the Clarendon Press has been able to diversify the list of school manuals and "Sacred Books of the East," which it pours forth in such numbers, with a really first-rate book on archaeology.

The point which we should select as being the most valuable in Mr. Head's book is the careful fixing of the dates of well-nigh all the coins catalogued. The chronology of the elder generation of writers on Greek coins was terribly vague. A hundred years ago the art of diagnosing from a coin's fabric and style the age in which it was issued was so little known, that Boeotian coins struck about 375 B.C. could be attributed to Pheidon of Argos, a prince of the seventh century, and grave doubts could exist whether a certain series of Syracusan coins were issued by Hiero I. (470 B.C.) or Hiero II. (230 B.C.). In the last few years, however, so much has been done that the age of any coin can be settled within fifty years, and the age of most pieces within ten or fifteen. In indicating throughout the whole Greek series the approximate date of each issue Mr. Head has conferred an enormous benefit on the students of numismatics. In many cases he has been working over ground where no author has preceded him, and the labour must have been immense. Anyone who remembers how hopeless was the endeavour to draw historical deductions from undated lists like that of Mionnet—where a piece described, as *e.g.*, "Obv. Tête de Pallas à gauche, rev. Pégase à droite," might be of any age from 500 B.C. to 330 B.C.—will be long ere he forgets his debt of gratitude for the complete series of chronological data in Mr. Head's book. There are a few cases in which we should feel inclined to demur to his conclusions—for example, the dates of the last series of Aeginetan silver coins, and those of the autonomous silver pieces of Patrae seem to us a little hazardous; but such instances are so few that they are hardly worth mention.

Metrology is another of Mr. Head's strong points; and, if students of numismatics will only pay attention to his classification, they will be able to avoid the ludicrous misdescription which render so many lists of coins useless. The heresy which speaks of Corinthian staters as didrachms will disappear, the coins of Troezen will not be catalogued as Aeginetan in standard, or the cistophorus gravely described as equal to two denarii. We wish, by the way, that Mr. Head had gone at a greater length into one point—the difficult question of the metrical systems of Acarnania and the Cephallenian towns in the fifth century B.C. The curious degradation of the Aeginetan scale there prevalent, and the very unusual denominations of the pieces, require some comment. But this, perhaps, could be more fitly given in a monograph. Among the new attributions which are to be found in the book perhaps the most certainly correct is the removing of all the silver coins which used to be given to Antiochus XI. of Syria to his father, Antiochus VIII., whose reign was quite long enough to allow of the

degradation of style which these pieces show.

We cannot say that we are quite satisfied with the illustrations, which here diversify the text, and are not (as is the case in other volumes compiled by the authorities of the British Museum) collected into plates at the end. The peculiar development of the cello-type process which Mr. Head has used is, of course, very superior to anything that a wood-engraver could produce. But, on the other hand, it shows very poorly beside the beautiful phototypes which illustrate works such as Prof. Gardner's *Types of Greek Coins* or the ordinary numbers of the *Numismatic Chronicle*. However, the illustrations fulfil their purpose of giving a general idea of the character of the coinages of the various epochs with sufficient accuracy. It may, perhaps, be considered an unnecessary criticism to call attention to the relative proportion of space allotted to different states and kings. If, for example, it is worth while to give a list of all the monetary magistrates of a place like Cius, it would be only fair to describe at greater length the fourth-century issues of Elis, and not to dismiss some periods in that important series with mere indications that "the prevailing types are the heads of Zeus and the nymph Olympia," &c. Again, if Athens deserves so great a space as has been allotted to her, Alexander the Great may consider himself somewhat wronged in obtaining the comparatively short description which has fallen to his lot. If we may proffer one remark more, we should be inclined to observe that it is a pity Mr. Head has not given some indications of the relative rarity of the various coins, in addition to a subscription. For all that he says, Syracusan medallions might be no rarer than Athenian tetradrachms, and all the coins of all the kings of Syria might be equally common. But perhaps it may be fairly said that the book is intended for the student rather than the collector, and that indications of rarity are, therefore, unnecessary.

But all these points are mere matters of detail. Considered as a whole the book is a *κτῆμα ἐς αἰῶνα*—a work which marks an epoch in numismatics, and will open up the study to a much larger class of readers. We can thoroughly recommend its perusal to anyone who delights in Greek coins, for the most advanced student, no less than the beginner, will find in it countless points of interest.

C. OMAN.

CORRESPONDENCE.

THE GRAVE OF AN ETRUSCAN LADY AT TODI.
Siena: June 3, 1887.

After a trial lasting four days, the tribunal sitting at Perugia passed yesterday the following judgment with respect to the treasures found in the grave of an Etruscan lady at Todi, and described by me in the *ACADEMY* of October 16, 1886:

"Considering that Cardinal Pacca's edict of the year 1820 is still in force for the Province of Umbria, and that the Orsini Brothers excavated the tomb after the expiry of the permission granted to them, this court condemns them to a fine of 1,000 lire, together with all law charges, and confiscation of all the archaeological objects to the Royal Museum."

Some mitigation of this harsh law seems needed, and I hear some change is likely to be proposed.
WILLIAM MERCER.

THE "REVUE DE L'HISTOIRE DES RELIGIONS."
London: June 8, 1887.

In reply to Miss Amelia B. Edwards's note in the *ACADEMY* of last week, we are sorry to say that we must take upon ourselves the full responsibility for the unfortunate error. It occurred entirely through the illness of an assistant, whose mind became affected, and who left us shortly afterwards under very painful circumstances.

We wish to add our sincere regret for the annoyance caused to Miss Edwards through her being misled by us in this matter.
TRÜBNER & Co.

NOTES ON ART AND ARCHAEOLOGY.

STUDENTS of ceramic art will be gratified to learn that Mr. C. Drury E. Fortnum has generously presented to the British Museum his well-known sixteenth-century Damascus lamp, one of the most brilliant examples of oriental pottery; his equally well-known ovoid jar, sometimes called Siculo-Arab, but, we believe, really of Persian ware; and a Medici vase. It is rumoured that Mr. Fortnum may supplement this splendid donation by other important pieces from his unrivalled collection.

A VERY beautiful gift is to be made to the Queen by many of the members and honorary members of the Royal Society of Painters in Water-Colours. This is a collection of drawings, most of them small, most of them dainty, most of them done for the occasion of her Jubilee. These quite charming works were shown to members and guests at a conversation given by the society last Monday night, and they remained for the next two or three days on the screen which then held them. For the moment they are in frames, for the purpose of display; but when given to the Queen they will be enclosed in two solander cases—after all, the most fitting and the safest receptacles for drawings and prints.

WE are informed that Mr. R. W. Macbeth will shortly take up his residence in Spain, in order to make etchings from the following pictures in the Madrid Gallery: "The Surrender of Breda," "The Tapestry Workers" and "The Portrait of Alonso Cano," by Velazquez; "The Garden of Love" and "St. Margaret" by Titian. The etchings will ultimately be published by Mr. Robert Dunthorne.

AN English translation of Prof. Maspero's *Archéologie Egyptienne*, by Miss Amelia B. Edwards, will be published in the course of a few weeks by Messrs. H. Grevel & Co.

THE exhibitions to be opened next week include a series of drawings by Mr. George du Maurier, at the Fine Art Society's; a collection of water-colours by Mr. W. L. Wyllie, entitled "On Summer Seas," at Mr. Dunthorne's, in Vigo Street; and another collection of water-colour drawings by Mr. Frederic Tucker, illustrating the Queen's Highland home, at the Goupil Gallery.

THE large edition prepared of *The Queen's Pictures*, illustrating the chief events of Her Majesty's life, has proved quite inadequate to meet the demands of the public; and a further edition is consequently now at press. Owing to the care required in the production of the heliogravure plates, the reprint will not be ready till next week.

THE STAGE.

"WERNER" AT THE LYCEUM.

If any intention existed on the part of Mr. Irving to put "Werner" into the regular bill at the Lyceum Theatre after his return from America next spring, the reception given to it on Wednesday week—when it was done for the first time for the benefit of Dr. Westland Marston—must have caused that intention to be laid aside. To say this may very likely be to surprise some of those who heard the frantic cheers of Wednesday week, and mistook them for a cool—or, at least, for a deliberate—expression of approval of an acting drama. But they were nothing of the kind; or where they had this meaning, they were valueless. In the main, all that they signified was a most reasonable appreciation of the thoroughness with which Mr. Irving executes whatever he sets his hand to—an approval of the entirely skilful as well as munificent manner in which it had pleased him to mark his sympathy with a dramatist too little remembered. "Werner" is not an acting play. Byron—whose "Sardanapalus" may be made endurable by the setting of a great spectacle—himself felt that "Werner" had no chance. Yet somehow or other, in days much less critical than ours as regards the probability of the acted drama, Macready galvanised it into temporary vitality. The feat will not be repeated. If any one could repeat it, Mr. Irving would be the person. But the piece cannot be saved, even by him. It is a poem without poetry, a drama that is not dramatic. Even for Byron, who was morbid and artificial so often, it is morbid and artificial beyond measure. To drag it again into the light of day is to expose once for all the hollowness of its claim to be considered a classic. It is some of the very dullest nonsense ever written by an often turgid versifier.

To come to detail, it is only in the fourth act that "Werner" becomes interesting at all—the fourth act, that is to say, according to Mr. Frank Marshall's ingenious arrangement; the fifth, as Byron wrote it. In that act it is that the gentleman whose unexplained glooms have occupied us too largely hitherto begins to be aware that his son is the murderer of his enemy. A contest begins in Werner's mind then, which, though it reveals no new type of humanity, affords some little scope for the exercise of Mr. Irving's art. Before that, it is true, he has managed to be incisive as well as saturnine; but now one follows, as one follows a fresh thing, the course he will pursue. Werner protects, with a genuineness due chiefly to Mr. Irving's own convincing method, the man who is wrongly suspected. He renounces all kinship with his son. He looks tenderly upon his adopted daughter, and he dies of the shock. On the stage no one has died quite so often as Mr. Irving, and, perhaps, no one can die quite so well. But when the curtain falls, after a few moments of interest, which we owe in chief to the actors—to the skill and tact of the tragedian, to the graceful affectionateness of Miss Terry's Josephine, to the unsuspecting dutifulness of Miss Winifred Emery's Ida, to the unbroken pertinacity and iron nerve of Mr. Alexander's Ulric—there

becomes evident again to the mind the hollowness of the thing, its unblushing naïveté of device, its language which—save, perhaps, in a single phrase—is only pompous when it is not common, its artificial conception of human motive. Never fresh or lusty even in its youth, how terribly has it aged now, after only two generations! How much to one day, one people, and one class is its appeal! Werner had quarrelled with his father—had been dispossessed of his estates. Thence his moroseness and his inactivity. There was no initiative in the man. But these misfortunes cannot touch very deeply the imaginations of a generation that is accustomed to see the dispossessed noble, or the impecunious younger son, doing something for himself, even if it be only taking to the Stock Exchange. To us "Werner" can say very little. What it says most clearly is, of course, that the romance of the hypochondriac, arranged in blank verse, is, in essentials, very much less literary—stands much less chance of being classic—than even the crudest of true stories from the life of street or slum, wrought sometimes under the name of "melodrama," sometimes under the name of "story," by the realists of to-day. A veracious picture of a shopkeeper at Hoxton—of the girl at the refreshment bar, the stripling at the bookstall—has an interest denied for ever to the Byronic dream.

But, if "Werner" was not pleasing, the effort to perform it so well was at least wonderfully satisfactory; and, when that had been made and acknowledged, it was a pleasure to see the recipient of the day's testimonial coming forward to say a word on the circumstances of the benefit, with perfect taste and with the charm that has always belonged to him as a man and as a man of letters. No actor on the stage had fulfilled his task with a more evident sincerity, or with a wiser or more graceful reticence.

FREDERICK WEDMORE.

A LATIN PLAY AT MELBOURNE.

Melbourne: April 29, 1887.

THIS Easter society in Melbourne has been delighted with witnessing a brilliant representation of a Latin play, acted by the students of Trinity College in the Melbourne University. The performance was for the benefit of a fund raised to help forward Trinity College Hostel, which may be described as a kind of Melbourne Girtton. For some years lady students have been attending lectures in the university in the same classes with the men, and some have taken the B.A. and the M.A. degrees; but only last year was a commencement made with the "Hostel," to secure them the advantages of college life.

Trinity College has twice before presented Latin plays, each time with marked success, the "Mstellaria" in 1881, and the "Rudens" in 1884; so that this time the students had an ideal up to which to work, as well as in the person of their warden, Dr. Leeper, a trainer of skill and experience. It may be mentioned that during last year Prof. Scott, of Sydney University, induced his students to attempt, with more or less success, a rendering of the "Agamemnon"; but the Melbourne men have not yet ventured on a Greek play, though there is in the air a rumour of a future performance, by the same college, of the "Birds" of Aristophanes.

The play selected this year was the "Aulularia," more familiar perhaps to readers

of modern literature through Molière's imitation, "L'Avare." It is well known to scholars that the latter part of the play, as it came from the hand of Plautus, is lost, including the whole of the fifth act; and that in the fifteenth century a *supplementum* was written by one Codrus Urceus, a professor in the University of Bologna. But this is generally considered in the highest degree unsatisfactory, for the writer seems to misunderstand the character of the miser, and offends against probability by making him undergo a "sudden conversion" into a generous man. Melbourne University is singularly fortunate in having in the ranks of its professors a scholar who surpasses Codrus Urceus in dramatic power, while he is something more than the equal of that gentleman in his grasp of the Latin language. Prof. Tucker, the last of the race of Senior Classics, who has lately migrated from Auckland to Melbourne, has written a new conclusion to the play. His *supplementum* has elicited the warm admiration of Prof. Tyrrell, of Dublin, the well-known Plautine critic.

It may be interesting to give a short sketch of it. Prof. Tucker makes the conclusion turn on the roguery of the slave, Strobilus, the young lover's body servant. Strobilus hits upon the device of disguising himself as a magician with a wonderful name. In this capacity he reveals the position of the pot of gold; and when Euclio regains it, plays on the superstitious fears of the miser, who is at length brought to the belief that a curse rests on his dear pot. Euclio is informed that the only safe way of disposing of it is to bestow it as a dowry on his daughter, Phaedra. The play ends with the manumission of Strobilus, and the betrothal of Lycônides to Phaedra. Prof. Tucker also contributed an admirably humorous song for the cooks, which was set to the music of a Neapolitan muletter's song, and added not a little to the liveliness of the second act. The play was not only expurgated and suited to a modern audience, but was rearranged in three acts. The song just mentioned we give:

"Ubi opus est ut cena cui coquatur,
Ad nos tum devertuntur in Forum,
Rozantque quemque quanti conducatur,
Vilissimosque secum agunt domum.

Chor.—Omnes, omnes, furacissumi,
Omnes, omnes, mendacissumi,
Coci sumus cocissumi,
Coci sumus cocissumi,
Fures optumi,
Coci sumus cocissumi.

Dein semper haec portamus instrumenta,
Et digitos habemus callidos;
Nam simul et condimus condimenta
Et condimus surrupta in loculos.

Chor.

Dominum piscesque desquamamus,
Et jus coquentes nil moramur jus;
Sed dum aves velluntur, aucupamus
Si quid in nostras inolet manus.

Chor.

These particulars are of course more interesting to readers in England than a detailed description of the acting. It is only fair, however, to add that the acting reached a high standard of excellence. There seems little doubt that young Australia is developing admirable histrionic talent; and in the person of Prof. Leeper, a name not unknown in Dublin and at Oxford, the actors enjoyed the services of a trainer of very remarkable powers in the same direction. Many who have seen the Westminster play thought the Melbourne play superior. Not only was the acting good, especially in the characters of Euclio (Mr. Lewers), and Strobilus (Mr. Champion), but the mounting was very correct and effective. A beautiful scene had been painted, showing Athens in the background; and the dresses were

picturesque, as well as conforming to the requirements of archaeological accuracy. The play was performed in the presence of the Governor of the Colony, Lady Loch, and three bishops of Australian dioceses, the new Bishop of Melbourne attending on the very night of his arrival. M.

MUSIC.

RECENT CONCERTS.

THERE was a very large audience at St. James's Hall last Thursday week to greet M. Vladimir de Pachmann. For several reasons he is always an attraction; but he has been for some time now on the Continent, and so his recital—announced as the only one this season—was a treat not to be missed. The pianist, in arranging his programme, had studied what would best suit himself and his audience. Beethoven's name was wisely excluded, but Weber was represented by his Sonata in E minor. We need not speak of the performance in detail; the whole was admirably played, while for delicacy and refinement nothing could surpass the rendering of the two middle movements. In Schumann's "Faschingschwank aus Wien," he again distinguished himself, but more especially in the Scherzino and Intermezzo. He gave also a ballade en forme de variations by Grieg—a difficult work, and thoroughly characteristic of the composer, but lacking in variety. It is, of course, needless to say anything about his playing of pieces by Liszt, Henselt, and Chopin. Of the many distinguished pianists who visit London, there is not one—not even Rubenstein—who can charm his audience as does M. de Pachmann in Henselt's delicate trifles, and in Chopin's equally delicate but deeper tones.

Mr. Charles Hallé gave his third concert last Friday week. The chief feature of the programme was Brahms' Sonata for pianoforte and violoncello in F (Op. 99). This interesting work was noticed by us on the occasion of its first performance a few weeks back at a recital given by Herr Kwast. We need now only add that it was admirably interpreted by the concert-giver and Signor Piatti, and was received with enthusiasm. It forms a worthy companion to the Sonata for piano and violin recently produced. Mr. Hallé played as solos Chopin's "Berceuse" and the A flat ballad, which he interpreted with rare skill and refinement. The concert concluded with a Quintet for piano and strings by Karl Nawratil. The music is thoroughly well written; but the composer is at present far too much under the influence of Mendelssohn and Schumann, and his work therefore lacks the one thing needful—originality. If he be young, this is not surprising. Mr. Santley was the vocalist.

M. Saint-Saëns gave his second recital at St. James's Hall last Saturday afternoon. The programme commenced with Weber's charming Duet for clarinet and piano. M. Turban, the clarinet player, an artist from Paris, astonished and delighted the audience by the beauty of his tone and grace of his style. The effect of the music was to some degree spoiled by the loud pianoforte playing of M. Saint-Saëns, especially in the opening movement. M. Taffanel (flute) and M. Gillet (oboe), two more Parisian artists, also made their appearance; and the one, in a not very interesting Romance by the concert-giver, the other, in a Handel Sonata, proved themselves worthy companions of M. Turban. The concert was, therefore, of exceptional interest, and M. Saint-Saëns may be proud of having introduced to our notice three such distinguished performers. The programme included other concerted pieces, and some of the clever pianist's brilliant solos. The audience was most enthusiastic.

Mr. Berringer gave a pupil's concert the

same afternoon at Prince's Hall. We are unfortunately unable to say more about it than that it was well attended, and that some of his most promising pupils, including M. Luigi Arditi, appeared.

Dvorák's "Symphonic Variations" were repeated by desire at the fifth Richter Concert on Monday evening. The performance was an excellent one, and the skilful and genial music again made a great impression. The chief feature of the evening was Dr. Parry's Symphony in F (No. 2). It had been announced as No. 3, but it is really a remodelling of a symphony written for the Cambridge University Musical Society, and produced at Cambridge on June 12, 1883. We cannot alter our opinion then expressed with regard to the first movement. How much has been altered we cannot say, after so long an interval of time; but the developments of the themes still seem to us more interesting than the themes themselves. The Scherzo and slow movements are both very clever and attractive. The Finale did not satisfy us at Cambridge, but pleased us immensely on Monday. It is full of spirit, and clear in form. This absence of vagueness it is which specially distinguishes Dr. Parry's later compositions from his earlier ones. The composer imparted to the writer of the analysis the "programme" of the music as an open secret. Of course, this adds nothing to the value of the music, but the public like a name. The work describing the impressions of a young Cambridge student will henceforth be known as the "Undergraduate" symphony. The performance was excellent, and at the close Dr. Parry was summoned to the platform and heartily cheered. The programme was unusually long, and one piece might well have been left out. This was Liszt's long and, at times, hideously ugly symphonic poem "Hungaria." Herr Richter has given rhapsodies of Liszt which, if not altogether worthy of his programmes, are at any rate clever, bright, and tuneful. The hisses at the close of the performance of "Hungaria" will, perhaps, teach the eminent conductor, better than any words, how little the English public cares for music in which noise, dissonance, and dreariness are the prevailing elements.

Master Josef Hofmann gave his first piano-forte recital at Prince's Hall on Thursday afternoon. He will only enter the tenth year of his age this month, and was only six when he first played in public. That was the age at which Mozart commenced his career; while Liszt—another remarkable boy pianist—was about the present age of Hofmann when he first appeared at Vienna. Youthful prodigies, however, often astonish the world for a short time, and then one hears of them no more. Let us hope that such will not be the case with this exceptionally gifted child. At the moment of going to press we can only say that he astonished his audience by his muscular strength and his wonderful mechanism, and delighted them by the beauty of his tone and natural and intelligent style of playing. He went through a programme of seven or eight difficult pieces without book. He gave also a short improvisation. We shall have more to say about him after his second recital, which will take place next Tuesday.

J. S. SHEDLOCK.

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